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CHAMBERS'S EDUCATIONAL COURSE—EDITED BY W. AND R. CHAMBERS.

THE

MORAL CLASS-BOOK.

EDINBURGH:

PUBLISHED BY WILLIAM AND ROBERT CHAMBERS.

1839.

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PREFACE.

THE Editors of the EDUCATIONAL COURSE design that this little volume should be used in schools, and in private instruction, by children of about ten years of age. While their *Third Book of Reading* and *Introduction to the Sciences* aim respectively at conveying a knowledge of the more obvious features of the common world, and of the simpler elements of natural science, they venture to hope that the present treatise will be equally serviceable in conveying intelligible views of the more important moral and economic duties.

The work, nevertheless, must be regarded as only a humble aid in the business of moral education. *Precept*, *example*, and *training*, are the three degrees of comparison in this important business—the first being good, the second better, and the third best of all. The education of *home* is also of infinitely greater importance than that which comes from any other source. Finally, as we need scarcely remark, it is by the influence of religious principle that we may chiefly expect to give the right stamp to human character. When we examine the present volume with a regard to these principles, we find that, being purely didactic, it can only be expected to do a little for the greatest of causes—religion; which the editors conceive should be taught directly from the oracles of sacred truth.

It is on the peculiar construction of our little treatise that we chiefly rest our hopes of its success. As the great end in view was to familiarise moral rules, we have adopted a form in which the abstract holds only a secondary place. The various virtues are described, chiefly by means of narratives, in which

individuals are shown as exemplifying them. To these have been added all those fables of Æsop and others, which are most remarkable for their happy bearing on the important points of human conduct. While chiefly depending on these narrative illustrations for the means of impressing the nature, the beauty, and the good effects of each virtue, a definition or explanation of that virtue is also in each case given, generally, it is hoped, in such terms as, with a little help from a teacher or parent, may be found within the capacity of the learner. Further, that nothing may be wanting to give the principle itself the desirable force, a series of appropriate passages from Scripture is usually given in conclusion.

EDINBURGH, *September* 2, 1839.

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*** The explanations of the virtues are compositions of the compiler. Of the narrative illustrations, those which are new to the public are here indicated as original; those extracted from other books have the proper quotations, in all cases where a distinct source could be ascertained; while several, of a fugitive and unimportant nature, have no source marked. Where, in the case of an extracted article, the original composition has been modified for the purpose of the present work, an asterisk is affixed. The quotations for the scriptural and other extracts are given in connexion with the passages throughout the book.

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MORAL CLASS-BOOK.

CONDUCT TOWARDS ANIMALS.

THERE are many harmless little animals, as flies, snails, worms, and frogs, which some people torture and kill whenever they see them. We ought not to do so, because it is wrong to cause unnecessary pain to any creatures. Besides, from being cruel to little animals, we are led to become cruel to our fellow-creatures, and thus by and bye may do very wicked actions. When we are tempted to hurt or kill any such creatures, we should consider how we should like if any greater being than ourselves were to do the same by us.

If we keep any animal, as a horse, or a dog, for our convenience or pleasure, it is our duty to treat it well—to give it sufficient food and proper lodging—and not to make it work beyond its strength. It is shameful to lash a horse or ass for going slow, when probably it is too old, or too much fatigued, or too sparingly fed, to go any faster.

It is allowable to kill animals which may thereby become of use to us. But though we may kill them, we ought not to give them unnecessary pain. They should not be ill used on their way to the market, and they ought to be put to death as quickly as possible. Even a butcher may be, to a certain extent, humane.

THE BOYS AND THE FROGS: A FABLE.

On the margin of a large lake, which was inhabited by a great number of frogs, a company of boys happened to be

at play. Their diversion was *duck and drake;* and whole volleys of stones were thrown into the water, to the great annoyance and danger of the poor terrified frogs. At length, one of the most hardy, lifting up his head above the surface of the lake, "Ah, dear children," said he, "why will you learn so soon to be cruel? Consider, I beseech you, that though this may be sport to *you*, it is death to *us*."

JAMES AND ROBERT.

James and Robert were brothers, the one being about seven years of age, and the other less than five. James was a boy of good sense and fine dispositions. Robert was as good a boy; but, being younger, he had less knowledge and sense, and more frequently did wrong. One day, these two boys took a walk into the fields. As they passed along, Robert observed a bird's nest in a hedge. The parent bird, which was sitting in the nest, flew out at their approach, and when they looked in, they saw three young ones, which she had just been feeding. Robert wished to take the young ones out, and carry them home. But James prevented him. "My papa," he said, "told me long ago that it is wrong to rob birds' nests. The birds love their young ones just as much as our father and mother love us. When their little ones are taken away, they grieve as much for them as our papa and mamma would grieve, if any wicked person were to come to our house, and take away us and the little babies. Besides, young birds can only thrive under a mother's care, and when boys take them, they almost always die miserably. It will be much better to let the poor bird keep her little family at home in her nest, till they are fit to fly, and to take care of themselves." Robert had not thought of this before, but he now saw that it would be wrong to give so much pain even to a bird, and he resolved to follow his brother's advice.

It happened that the father of James and Robert was on the other side of the hedge, where he heard all that his children had said. He now came across to them, and told them that they had been very good boys, and he loved them more than he had ever done before. The grief of a little bird

was, he said, a trifle; but the wickedness of a little boy, who could wantonly rob so harmless an animal, was not a trifle. Boys who could do that, showed that they had cruel hearts, and were likely to be more cruel afterwards. He was delighted to think that he had two sons who already felt it to be wrong to rob birds' nests.

THE CRUEL BOY AND THE MICROSCOPE.

A certain youth indulged himself in the cruel entertainment of torturing and killing flies. He tore off their wings and legs, and then watched with pleasure their vain attempts to escape from him. Sometimes he collected a number of them together, and crushed them at once to death, glorying in the wickedness he committed. His tutor remonstrated with him in vain on this barbarous conduct. He could not persuade him to believe that flies ever feel pain, and have a right, no less than ourselves, to life, liberty, and enjoyment. The signs of agony which they expressed by their movements, the cruel boy neither understood nor would attend to.

The tutor had a glass for enabling us to see small objects, and he desired his pupil one day to examine a most beautiful and surprising animal. "Mark," said he, "it is studded from head to tail with black and silver, and its body is covered all over with the most curious bristles! The head contains a pair of lively eyes encircled with silver hairs, and the trunk consists of two parts which fold over each other. The whole body is ornamented with plumes and gildings, which surpass the dress of the greatest princes." Pleased and astonished with what he saw, the youth was impatient to know the name and properties of this wonderful animal. It was withdrawn from the magnifier; and when presented to his naked eye, proved to be a poor fly, which had been the victim of his wanton cruelty.

THE PRISONER AND THE RAT.

In Paris there was once a large fortress called the Bastile, which was used as a prison. When the king was offended

with any one, he caused him to be taken to the Bastile, and confined there. Some prisoners were kept in confinement for many years: they were loaded with heavy chains; they were never allowed to go into the open air; and they were not permitted to see any of their relations. There was once in the Bastile a prisoner named La Tude. He was put in when twenty-three years of age, and kept there and in other prisons for thirty-five years, so that he was quite an old man when he got free. This poor man was kept for many years in a little room, where he had no company. He saw no one but the jailor who brought him his food. This was the greatest of all his afflictions, for there are few things more necessary to happiness than the society of our fellow-creatures.

In La Tude's room there was no light, except what came through a horizontal slit in the wall; and as the wall was thick, this slit was very deep. One day, as he was looking through the slit, he saw a rat come to the farther end of it. Rats are creatures which human beings do not in general like to have near them; but La Tude was so solitary, that he was glad of the approach of any living thing. He threw the rat a small piece of bread, taking care not to frighten it by any violent movement. It came forward, and took the bread, and then seemed to wish for more. La Tude threw another piece to a less distance, and the animal came and took that piece also. He then threw another to a still less distance, by which the rat was tempted to come still nearer to him. Thus he induced the creature to have some confidence in him. As long as he threw bread, it remained; and when it could eat no more, it carried off to its hole the fragments which it had not devoured.

Next day, the rat appeared again. He threw it some bread, and also a small piece of beef, which it seemed to relish very much. On the third day, it came again, and was now so tame as to eat from La Tude's hands. On the fifth day, it changed its residence to a small hole near the inner end of the slit, apparently wishing to be nearer to its benefactor. It came very early next morning to get its breakfast from La Tude, and appeared no more that day. On the ensuing morning it came again, but it now had a

companion. This was a female rat, which peeped cautiously from the hole, apparently very much afraid of the prisoner. La Tude tried to entice the stranger towards him, by throwing her bread and meat, but for a long time she refused to venture out. At length, seeing the other rat eat so heartily, she rushed forward, seized a piece, and immediately retreated. In a little while she became bolder, and even disputed some pieces with the male rat. Whenever she succeeded in taking a piece out of his teeth, he came up to La Tude, as if to make complaint, and receive consolation. When La Tude gave him a piece to make up for what he had lost, he sat down close by, and ate it in an ostentatious manner, sitting on his haunches, and holding the meat in his paws like a monkey, as if he meant to defy his female friend to come and take it from him, now that he was so near one who could protect him.

For some days the female continued to be very shy, and the male rat ate in peace near La Tude. But at length she could bear no longer to see her companion faring so well, while she was starving. One day, just as La Tude had given the male rat his first piece, she sprang out, and seized it in her teeth. The male rat held fast; she pulled violently; a severe struggle took place; and the two creatures rolled away together towards their hole, into which the female pulled the male. La Tude was greatly diverted by this contest, and for the moment almost forgot his misfortunes.

By and bye the female rat became as familiar as the other, and daily ate her dinner out of La Tude's hand. There then appeared a third, who was much less shy at first than either of the others had been. At the second visit, this third rat constituted himself one of the family, and made himself so perfectly at home that he resolved to introduce his companions. The next day, he came accompanied by two others, who, in the course of a week, brought five more; and thus, in less than a fortnight, La Tude found himself surrounded by ten large rats. He now gave each of them names, which they learned to distinguish. They would also come out whenever he called them. He allowed them for some time to eat out of his own plate, but their habits being rather

slovenly, he was afterwards glad to give them a separate dish. He would also make them leap for bits of bread and meat, like dogs. When they had dined, he made them all dance around him. In short, they became to him like a family of gamesome little children, and he almost felt happy in their presence. He now scarcely wished for freedom, for in the world he had met with nothing but cruelty and oppression, while here all was affection and peace. But his pleasure with his rats was not of long continuance: at the end of two years he was removed to another room in a distant part of the prison, whither his rats, of course, could not follow him. He wept bitterly at thus parting with the friendly creatures, and for some time felt the pains of imprisonment to be more severe than they ever appeared before. We thus see how painful is complete solitude, and how gladly a human being will associate with any kind of company, rather than be altogether alone. The story also shows that, in certain circumstances, the creatures which we most loathe and despise may be of service to us.

A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel.—Proverbs of Solomon, xii. 10.

CONDUCT TOWARDS RELATIONS.

We ought to be kind to all who are related to us, particularly to our father, mother, sisters, and brothers. Our father and mother fed, clothed, and took care of us, when we were young and helpless; and without their kindness we might have died of want. It is therefore proper that we should feel grateful to them, and love them, and be ready to do them all the good in our power. We should, in particular, be glad to obey them in all their reasonable requests and commands.

Brothers and sisters, being brought up together, eating at the same table, playing at the same sports, and united by the love of one father and one mother, are always ex-

pected to love each other. If they do so, they show themselves to have good feelings, and that they are worthy of being loved by others. But if they fall out and quarrel, their conduct will appear so unnatural and wicked, that all other people will detest them. Brothers and sisters who love each other, may also be of great use in promoting each other's welfare, when they grow up: for this reason, when children, they should cultivate each other's affections with all possible care.

THE RAT AND ITS BURDEN.

Even from despised and noxious animals, we may derive a lesson of regard for our parents.

In houses and ships, rats sometimes become so numerous as to do much mischief. It then becomes necessary to lay traps to catch them, or arsenic to poison them, or in some other way to diminish their number. Once, in a vessel sailing from New York to Lisbon for wine, the rats were found to increase very fast, and to be very mischievous. They ate so much, and destroyed so much, that the sailors grew quite angry with them, and resolved, on the first opportunity, to get rid of them. Accordingly, when the vessel was safe in Lisbon harbour, the captain ordered sulphur to be kindled in the hold. The rats, unable to endure the fumes, left their holes, and, in endeavouring to escape, were killed in great numbers by the sailors. At length, one appeared on the deck, bearing on his back another rat, which was quite grey with age, and also blind. The men, supposing the old rat to be the father of the young one, were affected by the sight; they could not think of killing an animal which showed so much filial tenderness; it was allowed to pass in safety, and to carry its aged parent to some other habitation.

ANAPIAS AND AMPHINOMUS.

A volcanic mountain is one which has a hollow at the top, through which smoke, flames, stones, and hot melted matter, are sometimes thrown with great violence. Ætna, in Sicily, is the principal mountain of this kind in Europe. Many

hundreds of years ago, an eruption of an unusually violent kind took place in this mountain. Burning matter poured down its sides in various directions, destroying whole villages, and the air was thickened with falling cinders and ashes. The inhabitants of the neighbouring country fled for their lives, carrying with them the most valuable of their goods. Amongst these people, so careful of their wealth, were two young men named Anapias and Amphinomus, who bore a very different kind of burden on their backs. They carried only their aged parents, who by no other means could have been preserved.

The conduct of these youths excited great admiration. It chanced that they took a way which the burning matter did not touch, and which remained afterwards verdant, while all around was scorched and barren. The people, who were very ignorant, but possessed of good feelings, believed that this tract had been preserved by a miracle, in consequence of the goodness of the youths; and it was ever after called THE FIELD OF THE PIOUS.

ALEXANDER THE GREAT AND HIS MOTHER.

Even when parents are ill tempered and unreasonable, they should be treated with respect and forbearance by their children.

Olympias, mother of Alexander the Great, was a woman of an ambitious disposition, and occasioned much trouble to her son. Nevertheless, when pursuing his conquests in Asia, he sent her many splendid presents out of the spoils which he had taken, as tokens of his affection. He only begged that she would not meddle with state affairs, but allow his kingdom to be managed peaceably by his governor Antipater. When she sent him a sharp reply to this request, he bore it submissively, and did not use sharp language in return. On one occasion, when she had been unusually troublesome, Antipater sent him letters, complaining of her in very grievous terms. Alexander only said, "Antipater doth not know that one single tear of my mother is able to blot out six hundred of his epistles."

FREDERICK THE GREAT AND HIS PAGE.

Frederick the Great, king of Prussia, having rung his bell one day, and nobody answering, opened the door where his servant was usually in waiting, and found him asleep on a sofa. He was going to awake him, when he perceived the end of a billet or letter hanging out of his pocket. Having a curiosity to know its contents, he took it and read it, and found it was a letter from the page's mother, thanking him for having sent her a part of his wages to assist her in her distress, and concluding with beseeching God to bless him for his attention to her wants. The king returned softly to his room, took a roller of ducats, and slid them with the letter into the page's pocket. Returning to his apartment, he rang so violently that the page awoke, opened the door, and entered. "You have slept well," said the king. The page made an apology, and in his embarrassment happened to put his hand in his pocket, and felt with astonishment the roller. He drew it out, turned pale, and looking at the king, burst out into tears, without being able to speak a word. "What is the matter?" asked the king; "what ails you?" "Ah! sir," said the young man, throwing himself at his feet, "somebody has wished to ruin me. I know not how I came by this money in my pocket." "My friend," said Frederick, "God often sends us good in our sleep: send the money to your mother; salute her in my name; and assure her that I shall take care of *her* and *you*."

THE PORTUGUESE BROTHERS.

In the beginning of the sixteenth century, the Portuguese carracks sailed from Lisbon to Goa, a very great, rich, and flourishing colony of that nation in the East Indies. On board of one of these vessels there were no less than twelve hundred souls, mariners, passengers, priests, and friars. The beginning of their voyage was prosperous; but after they had doubled the southern extremity of the great continent of Africa, called the Cape of Good Hope, and were steering their *course north-east*, to the great continent of India,

the ship struck upon a rock, which shattered its bottom, and permitted the water to come in, so that it could not fail soon to go to the bottom. The pinnace, a small vessel carried on board the larger, was now launched by the captain, who threw into it a bag of biscuit, and some boxes of marmalade. He then jumped in, with nineteen others, who, with their swords, prevented the coming in of any more, lest the boat should sink. In this condition they put off into the great Indian Ocean, without a compass to steer by, or any fresh water but what might chance to fall from the heavens. The ship, it is supposed, soon after sank, with the many unfortunate persons whom it contained.

Those in the pinnace rowed to and fro four days in the most miserable condition, when the captain, who had for some time been in weak health, died. This added, if possible, to the distress of the rest, for now they fell into confusion: every one would govern, and none would obey. At length they agreed to elect one of their number to the command, and to follow his directions. This person proposed to the company to draw lots, and to cast every fourth man overboard, that their small stock of provisions might last a little longer. They were now nineteen persons in all, in which number were a friar and a carpenter, both of whom they agreed to exempt, as the one was useful to comfort them in their last extremity, and the other to repair the pinnace, in case of a leak, or other accident. The same compliment they paid to their new captain, he being the odd man, and his life of much consequence. He refused their indulgence a great while; but at last they obliged him to acquiesce, so there were four to die out of the sixteen remaining persons.

The first three, after having performed the rites of their religion, submitted to their fate. The fourth was a Portuguese gentleman who had a younger brother in the boat, who, seeing the elder about to be thrown overboard, most tenderly embraced him, and with tears in his eyes begged to be allowed to die in his room. His brother, he said, had a wife and children, besides three sisters, depending on him, while he himself was single, and therefore his life was of much less consequence. The elder brother, astonished and

melted by this generosity, answered, that it would be wicked and unjust to permit any other to die for him, especially a brother to whom he was so infinitely obliged. The younger, persisting in his purpose, would take no denial; but, throwing himself on his knees, held his brother so fast that the company could not disengage them. Thus they disputed for a while, the elder brother bidding him be a father to his children, and recommending his wife to his protection, and, as he would inherit his estate, to take care of their sisters; but all he could say could not make the younger desist. At last the resolve of the elder yielded to the generous wishes of the other, who was thrown into the sea in his stead.

Being a good swimmer, the young man soon overtook the pinnace, and laid hold of the rudder with one of his hands, when a sailor, with a cutlass, chopped off the hand, and he dropped back into the sea. Then collecting his strength, he laid hold of the boat with the other hand, which the sailor in like manner cut off. Nevertheless, he still made shift to keep himself above water with his feet and two stumps, which he held bleeding upwards. This spectacle, with the consideration of his fraternal affection, so moved the pity of the company, that they cried out, "He is but one man; let us endeavour to save his life;" and he was accordingly taken into the boat, where he had his hands bound up as well as the place and circumstances could permit. They rowed all that night, and next morning, when the sun arose, they descried land, which proved to be the mountains of Mozambique in Africa, not far from a Portuguese colony. There they all arrived safe, and remained until the next ship from Lisbon passed by and carried them to Goa.

At that city, Linschoten, a writer of good credit, assures us that he himself saw them land, supped with the two brothers that very night, beheld the younger with his stumps, and had the story from both their mouths, as well as from the rest of the company.

MY MOTHER.

Who fed me from her gentle breast,
And hush'd me in her arms to rest,
And on my cheek sweet kisses prest?
My Mother.

When sleep forsook my open eye,
Who was it sang sweet lullaby,
And rock'd me that I should not cry?
My Mother.

Who sat and watch'd my infant head,
When sleeping in my cradle bed,
And tears of sweet affection shed?
My Mother.

When pain and sickness made me cry,
Who gazed upon my heavy eye,
And wept for fear that I should die?
My Mother.

Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the part to make it well?
My Mother.

Who taught my infant lips to pray,
To love God's holy word and day,
And walk in wisdom's pleasant way?
My Mother.

And can I ever cease to be
Affectionate and kind to thee,
Who wast so very kind to me?
My Mother.

Oh no! the thought I cannot bear:
And, if God please my life to spare,
I hope I shall reward thy care,
My Mother.

When thou art feeble, old, and grey,
My healthy arm shall be thy stay,
And I will soothe thy pains away,
My Mother.

And when I see thee hang thy head,
'Twill be my turn to watch thy bed,
And tears of sweet affection shed,
My Mother.

Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.—Fifth Commandment (Exodus, xx. 12).

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.—Proverbs, xv. 17.

And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.—Matthew, xii. 25.

We counteract the design of Nature, and consequently of the Author of Nature, when we do not endeavour to contribute as much as in us lies to the ease and happiness of our near relations, with which our own is often essentially interwoven. "Is it not strange (says an ingenious writer) that some should be so delicate as not to bear a disagreeable picture in the house, and yet force every face they see about them to wear a gloom of uneasiness and discontent?" Yet this is no uncommon character.—SEED.

Whatever brawls disturb the street,
There should be peace at home;
Where sisters dwell and brothers meet,
Quarrels should never come.

Birds in their little nests agree;
And 'tis a shameful sight,
When children of one family
Fall out, and chide, and fight.—WATTS.

CONDUCT TOWARDS INFERIORS AND SUPERIORS.

DIFFERENT degrees of importance are attached to men, in proportion as their occupation may require much or little ability or education. Thus lawyers and physicians, who are generally men of considerable talent and good education, are thought more important than traders, who do not require nearly so much of either to carry on their business: traders, again, are deemed more important than labourers, whose duties call for little besides bodily strength. Amongst traders and manufacturers, the possession of much wealth also gives importance, for it enables them to employ many men, and enter upon transactions of great consequence. Another class of men, who live on the rents of their lands, are considered as of still higher importance than any of these; they are called landlords or land-proprietors. There are also some who acquire importance from being ministers of religion, or magistrates, or judges, or from the exercise of other important public duties.

Thus *ranks* are introduced amongst men. Some are said to be of *higher station* than others; and every one has therefore his *superiors*, his *inferiors*, and his *equals*.

It is proper for the inferior to yield respect to the superior, especially if the superiority arises from ability or virtue, or from high public office. But this respect is not to be servile, or for the purpose of flattering the superior. Every person, however humble, owes a respect to himself, which should forbid fawning and cringing to others.

It is proper for the superior, while exacting no improper degree of homage from his inferiors, to treat them with kindness. They are his brethren as men, and each has some degree of importance from his own station. Thus a respect is due from the superior to the inferior, as well as from the inferior to the superior. A contemptuous behaviour in any one towards those whom he thinks his inferiors, only shows that he is not altogether worthy of the place he occupies;

and, on the other hand, nothing so strongly betrays a vulgar and envious mind, as to be constantly railing without provocation at persons in an exalted station.

A servant engages to do the work of a master or mistress for a certain time, at a certain rate of wages; and it is the duty of the servant to do that work, and to behave respectfully to the master or mistress. On the other hand, the master or mistress ought to treat the servant with civility and kindness. When a servant is thus treated, he is almost sure to do his work more willingly and well than if his master behave in a rude and overbearing manner. Servants, under such circumstances, usually become much attached to their masters and mistresses, and at length perform their duties rather through love than for the sake of wages. In some instances, they have risked their lives in behalf of kind masters and mistresses.

In most civilised countries, servants are only bound to their masters for a year, or some shorter period; and when that period is expired, they are as free as the master. But in some countries there are servants of a kind called *slaves*, generally negroes from Africa, or whose parents were of that country. These are considered as the *property* of their masters, just as animals are with us. They can be sold from one master to another. Their children, if they have any, also become slaves. They are obliged to do whatever their master orders them to do, as long as they live, or until they can by some means earn as much money as to purchase their freedom. It must be clear to all right-thinking persons, that no one has a title to keep another as a slave; but if any one does, in defiance of natural justice, keep slaves, he ought at least to soften their hard lot by every kindness in his power. Even a slave may become attached and faithful to a generous master.

ALPHONSO, KING OF SICILY AND NAPLES.

Alphonso, king of Sicily and Naples, was remarkable for kindness and condescension to his subjects.

In the course of his military operations in Sicily, he was obliged to halt with his army on the banks of a river, which an enemy prevented him from crossing. Here the army

was detained a whole day, without provisions. Towards evening, a soldier brought him a piece of bread and cheese and a radish, which to most persons so situated would have been a welcome present. But Alphonso, thanking the soldier, refused his offer, saying, he could not feast while so many men as good and brave as himself were fasting.

At another time, Alphonso, in travelling privately through Campania, came up to a muleteer, whose beast had stuck in the mud, nor was he able with all his strength to draw it out. The poor man had sought assistance from every one that passed, but in vain. He now sought assistance from the king, not knowing who he was. Alphonso instantly dismounted from his horse, and, setting himself to help the man, soon freed the mule, and brought it upon safe ground. The muleteer, learning that it was the king who had assisted him, fell on his knees and asked his pardon; but Alphonso assured him that he had committed no offence. This goodness of the king was the means of reconciling many who had formerly opposed him.

UNDUE RESERVE OF A MASTER REBUKED.

When Mr Anson the traveller arrived at home from the East, the servant who had accompanied him came to ask his dismissal. On the reason being demanded, he said he had nothing to complain of, but that, through all their common toils and dangers, his master had never addressed a word to him but in the way of command.

MARY CARRYL.

Lady Emily Butler and Miss Ponsonby, two Irish ladies of rank, lived in a cottage in Wales, attended by one servant named Mary Carryl, who had accompanied them from their native country. Mary was faithful and affectionate to her two mistresses, and spent her whole life, from a girl, in their service. They were much attached to Mary, whom they regarded rather as a friend than as a servant. When all three became old, the two ladies caused a tombstone with three sides to be raised in Llangollen church-yard; each side being intended in proper time to receive an inscription. Mary dying first, was buried at this spot, and

her mistresses testified their regard for her in an epitaph which they caused to be put upon one side of the stone. They themselves also dying in the course of a few years, were buried close beside Mary Carryl, and their epitaphs were inscribed on the remaining sides of the stone. Thus were three persons different in rank, but united by kindly service and mutual respect, laid together at last in the grave, on a footing of perfect equality.

King George III. had a female servant who had lived so long in his family, and served him so faithfully, that at her death he caused a monument to be erected over her grave near St George's Chapel in Windsor, with an affectionate inscription to her memory.

PLANCUS AND HIS SLAVES.

When Octavius, Lepidus, and Antonius, attained supreme power at Rome, Plancus, who had once been consul, was obliged to fly for his life. His slaves were seized and put to the torture, but refused to discover him. New torments being prepared, Plancus could no longer think of saving himself at the expense of such faithful servants: he came from his hiding-place, and offered to submit to the swords of those sent to take his life. An example so noble, of mutual affection between a master and his slaves, procured a pardon for Plancus, and made all the world say that Plancus only was worthy of so good servants, and they only were worthy of so good a master.

GENEROUS SELF-DEVOTION OF A SERVANT.

In the winter of the year 1776, the Count and Countess Podotsky being on their way from Vienna to Cracow, the wolves, which are very numerous in the Carpathian mountains, and, when the cold is very severe, are more bold and savage than usual, came down in hordes, and pursued the carriage between the towns of Osweik and Zator, the latter of which is only a few leagues from Cracow. Of two servants, one was sent before to bespeak post-horses; the other, whom the count particularly esteemed for his fidelity, seeing the wolves come near and nearer, begged his master to permit him to leave them his horse, by which their rage would

in some measure be satisfied, and they should gain time to reach Zator. The count consented; the servant mounted behind the carriage, and let the horse go, which was seized by the wolves, and torn into a thousand pieces. Meantime, the travellers proceeded with all the speed they could, in hopes to reach the town, from which they were not very distant. But the horses were tired, and the wolves, becoming more savage now that they had tasted blood, had almost overtaken the carriage. In this extreme necessity the servant cried out, "There is only one means of deliverance; I will go and meet the wolves, if you will swear to provide as a father for my wife and children. I must perish; but while they fall upon me, you will escape." Podotsky hesitated to comply; but as there was no prospect of escape, he consented, and solemnly vowed, that if the man would sacrifice himself for their safety, he would constantly provide for his family. The servant immediately got down, went to meet the wolves, and was devoured! The count reached the gates of Zator, and was saved. He conscientiously kept his word.

The rich and the poor meet together: the Lord is the maker of them all.—Proverbs, xxii. 2.

He that oppresseth the poor reproacheth his Maker; but he that honoureth him, hath mercy on the poor.—Proverbs, xiv. 31.

Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.—Paul's Epistle to Titus, ii. 9, 10.

And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.—Paul's Epistle to the Ephesians, vi. 9.

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: At his day thou shalt

give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.—Deuteronomy, xxiv. 14, 15.

INDUSTRY.

The Almighty Creator has made the earth productive of many things necessary for our subsistence and comfort, but scarcely any of these things are to be had in sufficient quantities, or are in a state fit for use, without human labour. Grain must be sown and reaped; metals must be dug from the ground and fabricated into utensils; flax, wool, and cotton, must be spun and woven. From these and the like operations, arises the wealth both of individuals and of nations. That any one, therefore, may be entitled to have food, or clothing, or any useful thing he desires, he must bear his share in the labours of society, unless he be so weak in body or mind as to be unfit for work, or already have so much wealth, of his own or another's getting, as to require no more.

When a people do not work, but live only on fruits or wild animals, they are said to be in a savage condition. Such are the American Indians, the Caffres, and the original people of Australia. Their style of living is very miserable; they have no comfortable food or clothing; and, having no store against times of scarcity, they often perish in great numbers from hunger. A savage country rarely supports more than one person for every square mile.

When a people are industrious, they live in a much better style. As they rear and tend cattle and sheep, sow and reap corn, build dwellings for themselves, and bring home the productions of other countries in ships, they have many comforts which the savage never tastes. Generally, a people are well or ill off exactly in proportion to their industry. The Germans, Swiss, French, Dutch, and British, are the most industrious of all nations, and hence their general condition is the best. In their countries, there are from one to three *hundred persons* for every square mile. We thus

see that in a country where there is much industry there are far more people, and these far happier, than in one where there is no industry.

The same rule holds respecting individuals. He who does not work, or in some way serve his fellow-creatures, is left to want; but he who works obtains the means of living in greater or less comfort. Generally, according as men are diligent and honest, or the reverse, just so do they prosper in their callings. While God has appointed all good things to be attainable only through labour, he has also appointed that labour should in itself be useful and agreeable to man. We cannot be healthy, we cannot be happy, unless we have some occupation for our minds and hands. On the other hand, we should not labour *too* hard or *too* diligently, for then we shall exhaust the powers of our bodies, and incur diseases which are even worse than the consequences of idleness. To work ten hours every day (Sundays being excepted), is generally thought to be as much as is consistent with health.

THE HUSBANDMAN AND HIS SONS: A FABLE.

A certain husbandman, lying at the point of death, and being desirous his sons should pursue that business of agriculture, in which himself had been engaged all his life, made use of this expedient to induce them to it. He called them to his bedside, and spoke to this effect:—"All the patrimony I have to bequeath to you, my sons, is my farm and my vineyard, of which I make you joint-heirs. But I charge you not to let it go out of your own occupation: for if I have any treasure besides, it lies buried somewhere in the ground, within a foot of the surface."

This made the sons conclude that he talked of money which he had hidden there: so, after their father's death, with unwearied diligence and application, they carefully dug up every inch, both of the farm and vineyard. From which it came to pass, that though they missed of the treasure which they expected, the ground, by being so well stirred and loosened, produced so plentiful a crop of all that was sowed in it, as proved a real, and that no inconsiderable, treasure.

CRESIN.

Pliny, the ancient naturalist, relates that the people of a certain district in Italy were much surprised at the fine appearance and great fertility of a farm belonging to one amongst them, named Cresin. As their own lands were poor and barren, they conceived that Cresin must employ some magical arts in order to make his ground yield such abundance. Accordingly, they brought him before a judge, and accused him of being an enchanter.

Cresin, being called upon for his defence, brought forward a stout girl, his daughter, and also his implements of husbandry and the cattle which drew his plough. "This girl," said he, "pulls all the weeds which grow on my farm. I manure it carefully, to enable the ground to bear good crops. You see that all my implements are in the best order, and that my cattle, which I take pains to feed well, are the stoutest in the country. Behold," said he, "all the magic I use in the management of my farm! Any one of my neighbours may have as good crops as I, if he will use the same means."

The judges said they never had heard a better pleading, and dismissed Cresin with many commendations of his industry.

THE DILIGENT CARPENTER.

Sir Jonah Barrington, in his Memoirs, says—"I recollect, in Queen's County, to have seen a Mr Clerk, who had been a working carpenter, and, when making a bench for the session justices at the court-house, was laughed at for taking peculiar pains in planing and smoothing the seat of it. He smilingly observed that he did it *to make it easy for himself*, as he expected he should not die till he had a right to sit thereupon; and his expectation was fulfilled. He was an industrious man—honest, respectable, and kind-hearted. He succeeded in all his efforts to accumulate an independence: he did accumulate it, and uprightly. His character kept pace with the increase of his property, and he lived to sit as a magistrate on that bench he had shaved and planed."

BENJAMIN FRANKLIN.

Benjamin Franklin was the son of a tallow-chandler at Boston in North America. His father, who was a poor man, brought him up as a printer. Benjamin was fond of reading, and spent all the money he could spare in buying books. At the same time, he did not neglect his work. He lived sparingly, and never wasted his time. When seventeen years old, he removed to Philadelphia, another city in North America, and there worked for some time with a printer named Keimer. He was already, by his talents and diligence, able to write a letter in neat and proper language. It chanced that the governor of the province saw a letter he had written, and thought so highly of it that he went to seek for the young printer at his master's shop, and invited him to his house. Franklin soon after went to London, where he worked for some time with various printers. While the other workmen spent five or six shillings a-week in beer, and thus were always muddling their brains, Benjamin drank no fermented or spirituous liquor, and thus, while much clearer in the head, and much healthier than they, he saved a little money. At twenty years of age, he returned much improved to Philadelphia, where, soon after, he set up in business with Mr Keimer. He was now extremely industrious. Every day, he composed or arranged the types of a sheet of small folio, besides attending to other business. His neighbours, pleased with his diligence, his honest and correct behaviour, and his lively talents, brought him all the business they could; and thus he could not fail to prosper. He now set up a newspaper, which he conducted with so much prudence and ability, that it acquired a great circulation, and brought him in much profit. Still, however, to show that he was not spoilt by his success, he dressed very plainly, lived frugally, and would sometimes be seen wheeling along a barrow containing the paper which he had purchased for his printing-office. He then set up as a stationer, commenced a subscription library, and began to publish an annual work entitled *Poor Richard's Almanack*, which contained a great number of prudent and sensible advices. Still, amidst all

his cares, he gave much of his time to the improvement of his mind. At thirty, so great was the respect he had gained amongst his fellow-citizens, that he was appointed clerk to the House of Assembly for the province, and next year he became deputy-postmaster. At the same time, he did not forget that, with such abilities as he possessed, he owed a certain duty to his fellow-creatures. He set up a philosophical society for cultivating science and letters; he established a superior academy for the education of youth; and he was the means of establishing a company for insurance against loss by fire. Indeed, almost all the public affairs of the province were more or less directed by Benjamin Franklin.

Afterwards, he engaged in scientific investigations. In the year 1752, by means of a kite, he drew down electricity from thunder-clouds, by which he was the first to show that lightning and the electric fluid are the same thing. This discovery made the name of the Philadelphia printer famous throughout Europe. When he had arrived at a mature period of life, the American provinces and the mother country engaged in a war, which ended in the former becoming independent of the latter. In this contest Franklin took a leading part. He for some years acted as ambassador from his native country to the king of France —which gave him occasion to remember a passage of Scripture which his father would sometimes repeat, "Seest thou a man diligent in his business? he shall stand before kings"—the full sense of which we can only feel, when it is known that in the east, long ago, as well as now, to *stand* before a king was a high mark of honour, while to *sit* is the greatest honour with us. Thus Benjamin Franklin concluded his life in wealth and honour far above that of most men, though he had originally entered life a very poor boy.

When one man has done well in the world, it is natural for the rest to wish to know by what means he prospered. If we make this inquiry respecting Franklin, we shall find satisfactory answers in the writings he has left to us. He says, "The way to wealth, if you desire it, is as plain as the way to market. It depends chiefly on two words—*industry* and *frugality;* that is, waste neither time nor money, but

make the best use of both. Without industry and frugality, nothing will do; and with them every thing. After industry and frugality, nothing contributes more to the raising of a young man in the world, than punctuality and justice in all his dealings. Diligence," he adds, "is the mother of good luck. God gives all things to industry. Work while it is called to-day, for you know not how much you may be hindered to-morrow. If you were a servant, would you not be ashamed that a good master should catch you idle? If, then, you are your own master, be ashamed to catch yourself idle."

SAYINGS OF POOR RICHARD.

It would be thought a hard government that should tax its people one-tenth part of their time to be employed in its service; but idleness taxes many of us much more: sloth, by bringing on disease, absolutely shortens life. "Sloth, like rust, consumes faster than labour wears, while the used key is always bright," as Poor Richard says. But, "dost thou love life, then do not squander time, for that is the stuff life is made of," as Poor Richard says. How much more than is necessary do we spend in sleep! forgetting that "the sleeping fox catches no poultry," and that "there will be sleeping enough in the grave," as Poor Richard says.

"If time be of all things the most precious, wasting time must be," as Poor Richard says, "the greatest prodigality;" since, as he elsewhere tells us, "Lost time is never found again; and what we call time enough, always proves little enough. Let us, then, up and be doing, and be doing to the purpose, so by diligence shall we do more with less perplexity. Sloth makes all things difficult, but industry all easy: and he that riseth late must trot all day, and shall scarce overtake his business at night;" while "laziness travels so slowly, that poverty soon overtakes him. Drive thy business, let not that drive thee; and early to bed, and early to rise, makes a man healthy, wealthy, and wise," as Poor Richard says.

So what signifies wishing and hoping for better times? We may make these times better if we bestir ourselves. "Industry need not wish, and he that lives upon hope will

go fasting. There are no gains without pains; then help, hands, for I have no lands, or if I have, they are smartly taxed. He that hath a trade hath an estate; and he that hath a calling, hath an office of profit and honour," as Poor Richard says; but, then, the trade must be worked at, and the calling well followed, or neither the estate nor the office will enable us to pay our taxes. If we are industrious, we shall never starve; for "at the working-man's house, hunger looks in, but dares not enter; for Industry pays debts, while Despair increaseth them." What! though you have found no treasure, nor has any rich relation left you a legacy, Diligence is the mother of good luck, and God gives all things to industry. Then, "plough deep, while sluggards sleep, and you shall have corn to sell and to keep. Work while it is called to-day, for you know not how much you may be hindered to-morrow," as Poor Richard says; and further, "never leave that till to-morrow which you can do to-day." "Handle your tools without mittens; remember that the cat in gloves catches no mice," as Poor Richard says. It is true there is much to be done, and, perhaps, you are weak-handed; but stick to it steadily, and you will see great effects; for "constant dropping wears away stones," and "by diligence and patience the mouse ate in two the cable;" and "little strokes fell great oaks." Methinks I hear some of you say, "Must a man afford himself no leisure?" I will tell you, my friend, what Poor Richard says—"Employ thy time well, if thou meanest to gain leisure; and since you are not sure of a minute, throw not away an hour."—*Franklin.*

NECESSITY OF SOMETHING TO DO.

A gentleman was under close confinement in the Bastile for seven years, during which time he amused himself in scattering a few small pins about his chamber, gathering them up again, and placing them in different figures on the arm of a great chair. He often told his friends afterwards, that, unless he had found out this mode of employing himself, he verily believed he should have lost his senses.

MARQUIS SPINOLA.

"Pray, of what did your brother die?" said this celebrated general one day to Sir Horace Vere. "He died," replied Vere, "of having nothing to do." "Alas! sir," said Spinola, "that is enough to kill any general of us all."

Go to the ant, thou sluggard; consider her ways, and be wise: which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.—Proverbs, vi. 6, 7, 8.

Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.—Proverbs, xxii. 29.

Neither did we (says St Paul) *eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us: For even when we were with you, this we commanded you, that if any would not work, neither should he eat.*—2 Thessalonians, iii. 8, 9, 10.

How doth the little busy bee
  Improve each shining hour,
And gather honey all the day
  From every opening flower!
In works of labour and of skill,
  I would be busy too;
For Satan finds some mischief still
  For idle hands to do.
In books, or work, or healthful play,
  May my first years be pass'd,
That I may give for every day
  A good account at last.—WATTS.

When we read the lives of distinguished men, in any department, we find them almost always celebrated for the amount of labour they could perform. Demosthenes, Julius Cæsar, Henry IV. of France, Lord Bacon, Sir Isaac Newton, Franklin, Washington, Napoleon Bonaparte—different as

they were in their intellectual and moral qualities—were all renowned as hard workers. We read how many days they could support the fatigue of a march; how early they rose; how late they watched; how many hours they spent in the field, in the cabinet, in the court; how many secretaries they employed;—in short, how hard they worked.—*Hanwell Extracts.*

SELF-SERVICE AND SELF-DEPENDENCE.

It appears to have been designed by creative providence, that every human being should chiefly depend on the means within himself, for his own subsistence and advancement in the world. We have not been designed to depend on each other for food, clothing, or any other things we desire: we are called on to labour that we may obtain these things for ourselves. The support and comfort of each person is thus made much surer than it could have been by any other plan.

It is of importance, therefore, for young persons, that they should accustom themselves from their earliest years to trust as little as possible to others for what they want. They should learn to put on their own clothes, to wash their own faces, to take their food with their own hands, and not to expect that their mothers or servants are always to do these things for them. They should learn to read, to write, to cast accounts, and should fill their minds with knowledge, that they may be able, as soon as possible, to go into the world and earn their own bread. At the proper time, they should be prepared, if necessary, to commence learning some art, trade, or profession, by which they may live for the rest of their days. The more they can serve themselves, and the more they can live by their own exertions, they will be the more liked and respected by others. It is justly considered shameful for any one who has hands to labour, and a mind to think, to remain in idleness while others are working, and to look to those who work for enjoyments which he might, by a little activity, obtain for himself.

Whatever we trust to others to do, is scarcely ever so

well done as what we do for ourselves. Often, too, it is not done at all. We should never, then, commit any duty to another which we ourselves can perform.

HERCULES AND THE CARTER: A FABLE.

As a clownish fellow was driving his cart along a deep miry lane, the wheels stuck so fast in the clay, that the horses could not draw them out. Upon this he fell a-bawling and praying to Hercules (the god of strength among the ancient Greeks) to come and help him. Hercules, looking down from a cloud, bid him not lie there, like an idle rascal, as he was, but get up and whip his horses stoutly, and clap his shoulder to the wheel; adding, that this was the only way for him to obtain his assistance.

THE LARK AND THE FIELD OF CORN: A FABLE.

In a ripe field of corn, a lark had a brood of young ones; and when she went abroad to forage for them, she ordered them to take notice of what should happen in her absence. They told her at her return, that the owner of the field had been there, and had requested his neighbours to reap his corn. "Well," says the lark, "there's no danger as yet." They told her the next day that he had been there again, with the same request to his friends. "Well, well," says she, "there's no danger in that neither;" and so she went out for provisions as before. But being informed the third day, that the owner and his son were to come next morning and do the work themselves; "Nay, then," says she, "it is time to look about us: for the neighbours and friends, I feared them not; but the owner, I'm sure, will be as good as his word, for *it is his own business.*"

SIR ROBERT INNES OF ORTON.

In the year 1722, Sir Robert Innes, of Orton, in the north of Scotland, had the misfortune to be left at nineteen with a title, but no fortune to support it. Many men, in his circumstances, would have become a burden upon their friends, or the state; but he resolved to maintain his independence. Having learned no profession, he found that the

best line of life he could adopt was that of a soldier, and he enlisted as a private in a dragoon regiment.

He was one day standing sentry at head-quarters, when a gentleman who had formerly seen him, but who did not know of the step he had taken, came up to inquire for the colonel on some business. Finding that the colonel was engaged with another person, this gentleman entered into conversation with the sentinel, and soon convinced himself that he was no other than Sir Robert Innes. When called into the colonel's presence, the gentleman told him that he had a greater honour than many crowned heads, inasmuch as he had a knight-baronet for his guard. The colonel, whose name was Winram, was greatly surprised at the intelligence. He immediately sent for another soldier to replace the sentinel, whom he ordered to appear before him. When the sentinel entered, he asked if he was Sir Robert Innes, and what could have induced him to enlist as a private soldier. The youth modestly acknowledged his title, and stated, that, having been left penniless, he had thought it better to forget his rank, and seek for support in an honest calling, than depend upon friends who might be neither able nor willing to assist him.

Colonel Winram was as much pleased as he had a little before been surprised. He reflected that the man who could act thus must be one of no common merit, and he immediately released him from his duty for the day, and asked him to dinner. He at the same time offered him the choice of a dress from his own wardrobe; but Sir Robert informed him that he was in no need of such an accommodation, as he had still some of the clothes he had worn in his private condition. On further intercourse, the generous colonel was still more pleased with the young baronet, for whom he soon succeeded in obtaining a cornetcy. He then took him to visit his daughter at the boarding-school where she was finishing her education, and, finding that the young pair liked each other, he at once proposed that they should be married, the fortune of the young lady being, he thought, a fair set-off against the title of her admirer, and sufficient, with his pay, to maintain them respectably. The match took place, and was a very happy one. A daughter of the

worthy baronet became the wife of Lord Forbes, and was the mother of several children who inherited or attained very high rank.

DIFFERENCE OF GO AND COME.

A gentleman in Surrey had land worth two hundred pounds a-year, which he cultivated himself; but, nevertheless, he fell into debt, to pay off which he was obliged to sell one half of his property. He then let the remaining half to a farmer for twenty-one years. Before that time had expired, the farmer, one day bringing his rent, asked the landlord if he would sell his land. "And would you buy it?" said the landlord. "If so please you," answered the farmer. "How comes it," cried the gentleman, "that, after I was unable to live upon double the quantity of land, paying no rent, you, living on this small piece, for which you paid rent, have gained enough to purchase it?" "Oh," said the farmer, smiling, "but two words made the difference; you said Go, and I said Come." "What is the meaning of that?" inquired the gentleman. "You lay in bed," quoth the farmer, "or took your pleasure, and sent others about your business: I rose betimes, and saw my business done myself."

——— Man was marked
A friend in his creation to himself,
And may with fit ambition conceive
The greatest blessings, and the highest honours
Appointed for him, if he can achieve them
The right and noble way.—MASSINGER.

Assist yourself, and heaven will assist you.—*French Proverb.*

The master's eye doeth much.—*English Proverb.*

PRESENCE OF MIND.

We should never seek danger, for that is folly; but if danger occur, we should call up courage, and meet it firmly and calmly. However cautious we may be, we cannot expect to pass through life without being occasionally in some danger. Our clothes, or the house we live in, may catch fire; we may be thrown into the water; or when we travel in a carriage, the horse may take fright and run away with us. In such circumstances our persons may suffer great hurt, or we may even be killed. But there is the less chance of our coming to harm, if we act with prudence, and coolly do the best we can to save ourselves.

In danger, some are so confounded by fright, that they are quite unable to do any thing for their own protection or relief. The danger is thus greatly increased, and they may be hurt or killed, when others would escape. In all dangers, it is of the greatest consequence not to become alarmed. We ought to try to keep ourselves quiet and watchful, so as to be able to do all that can be done to escape the impending evil. This is called *preserving our presence of mind*—a quality which is always admired.

Any one whose clothes catch fire, ought not to run away for assistance. While we stand or run, the clothes burn very quickly, and soon scorch the body. It is best to throw ourselves on the floor, and roll ourselves there; for then the burning does not proceed so rapidly. If we can wrap a carpet or heavy woollen coverlet closely round us, we shall almost instantly extinguish the flames.

In making our way through a burning house, we ought not, if it be full of smoke, to walk upright. We are then in danger of being suffocated. It is best to creep along on hands and knees, for the freest air is to be had close to the floor.

If thrown into the water, and unacquainted with the art of swimming, we should not struggle or plash, for then we shall soon sink. *We should be as quiet as possible, and keep our lungs inflated with air.* The body is lighter than water, and is sure to rise to the surface, and remain there, if we do not exert ourselves too violently.

If run away with in a light vehicle by a frightened horse, we should not immediately throw ourselves out. We should sit quietly, if we can, till we consider what is best to be done. It may be most likely that the horse will stop of itself; in which case, no harm will occur. If it appear most prudent to leave the vehicle, we should try to let ourselves softly down behind. It is to be remembered, that, in going along in a vehicle, we acquire an *impetus*, or tendency to move forward, which our will cannot check. We ought, therefore, in quitting the vehicle, to throw ourselves in the contrary way from the way the vehicle is going, so as to prevent this impetus from dashing us violently against the ground.

OPPOSITE CONDUCT OF TWO LADIES IN A BURNING HOUSE.

The mistress of a family was awakened, during the night, by flames bursting through the wainscot into her chamber. She flew to the staircase; and in her confusion, instead of going up stairs to call her children, who slept together in the nursery over-head, and who might all have escaped by the top of the house, she ran down, and with much danger made her way, through the fire, into the street. When she had got thither, the thought of her poor children rushed into her mind, but it was too late. The stairs had caught fire, so that nobody could get near them, and they were burned in their beds.

Another lady was awakened one night by the crackling of fire, and saw it shining under her chamber floor. Her husband would immediately have opened the door, but she prevented him, since the smoke and flames would then have burst in upon them. The children, with a maid, slept in a room opening out of theirs. She went and awakened them; and tying together the sheets and blankets, she sent down the maid from the window first, and then let down the children one by one to her. Last of all, she descended herself. A few minutes after, the floor fell in, and all the house was in flames.

THE WOUNDED REAPER.

A man, once reaping in a field, cut his arm dreadfully with his sickle, and divided an artery. [An artery is one of the canals or pipes through which the blood from the heart runs, like water in a pipe brought from a reservoir. When one of these is cut, it bleeds very violently, and the only way to stop it is to make a pressure between the wounded place and the heart, in order to intercept the course of the blood towards it.] The poor man bled profusely; and the people about him, both men and women, were so much stupified with fright, that some ran one way, some another, and some stood stock-still. In short, he would have soon bled to death, had not a stout brisk-hearted girl, who came up, slipped off her garter, and bound it tight above the wound, by which means the bleeding was stopped till proper help could be procured.

THE GROCER AND THE BAG OF BLACK SEED.

In Edinburgh, about a hundred years ago, there was a grocer named George Dewar, who, besides teas, sugar, and other articles, now usually sold by grocers, dealt extensively in garden-seeds. Underneath his shop he had a cellar, in which he kept a great quantity of his merchandise. One day he desired his servant-maid to go down to the cellar with a candle, and fetch him a supply of a particular kind of soap kept there. The girl went to do her master's bidding, but she imprudently did not provide herself with a candlestick, and therefore found it necessary, while filling her basket with pieces of soap, to stick the candle into what she thought a bag of black seed which stood open by her side. In returning, both her hands were required to carry the basket, so that she had to leave the candle where it was. When Mr Dewar saw her coming up the trap-stair without the candle, he asked her where she had left it. She carelessly said that she had stuck it into some black seed near the place where the soap lay. He instantly recollected that this black seed was gunpowder, and knew that a single spark falling from the candle would blow up the house, and bury himself and many other persons in the ruins. He also

knew that the candle, if left where it was, would in a little time burn down to the gunpowder, and produce this catastrophe. To fly, then, was to make the destruction of his house and property certain, while to go down and attempt to take away the candle, was to run the risk of being destroyed himself, for he could not tell that a spark was not to fall next instant into the powder. He nevertheless made up his mind in a moment, and descended into the cellar. There he saw the candle burning brightly in the midst of the bag of gunpowder. He approached softly, lest by putting the air in motion, he might cause the candle to sparkle. Then, stooping with the greatest deliberation over the sack, he formed his hands into a hollow, like the basin of a bedroom candlestick, and clasped the candle between his fingers. He might thus have had the chance of catching any spark which fell. No spark fell, and he bore away the candle in safety.

It is not surprising to learn that Mr Dewar made a large fortune in business, and purchased an estate in the neighbourhood of the city, which is still the property of his descendants.

ATTENTIVE OBSERVATION AND RESOURCE.

To be always attentively observing what is passing around them, is one of the means by which men improve their circumstances. No man can learn all that he requires to know at school, or in books. In order to attain a knowledge of the characters of our neighbours, of the ways of the world in general, and of a great multitude of things peculiar to every place, all of which kinds of knowledge are necessary to us, we must *attentively observe and ponder on those things, as they daily present themselves to our notice.*

Some men, by attentively observing how men feel and act in various circumstances, attain a power of calculating beforehand *what will be the effect of any thing they say or do on the minds of those around them*, or on the mind of any individual with whom they are in any way associated. This sense of what others are to feel on any occasion, is

commonly called *tact*. It is a quality necessary in the simplest intercourse with our fellow-creatures: we cannot be consistently polite without it. It also serves a good part in affairs of the greatest importance.

When we happen to be in circumstances of a difficult or dangerous nature, the habit of attentive observation generally proves of great use. It is easy to conceive, for instance, that, among the fishers and ferrymen of the Orkney Islands, he who has most carefully marked in his mind the forms of various rocks and the appearances which the sea presents in various circumstances, will be most likely to escape from the dangers of a storm. So also, in any perplexing affair which we encounter in life, if we have attentively studied the numberless little circumstances that bear upon the case, we shall be more likely to proceed unharmed, than if we had paid no attention to the subject. Some persons, in critical circumstances, show not only more coolness or presence of mind than others, but have a ready way of devising expedients proper to be adopted. They at once think of and do *that which is best in the circumstances*. One means of escape or relief failing, they instantly hit upon what is *next best*. They have, in short, RESOURCE. It is a quality which some may naturally have more than others, but which in all can be cultivated by the proper means.

GASSENDI, THE LITTLE ASTRONOMER.

Peter Gassendi, a native of France, was a very wise and learned man. When he was a little boy, about four years of age, he stood up on a chair, and preached little sermons to his brothers and sisters. As he grew bigger, he was very fond of looking at the mountains and fields, and at the sun, moon, and stars. When he was only seven years of age, he was so fond of looking at the sky by night, that he often rose out of his bed to see the moon and stars moving in the heavens. One evening he was walking with two or three boys and girls about the same age as himself. The full moon was shining in the sky, and a great many thin clouds were flying about before the wind. The children began to dispute among themselves whether it was

the moon or the clouds which seemed to move. The other boys and girls said "they were sure that the clouds were still, and that it was the moon which moved." Peter insisted that the moon had no sensible motion such as they thought, and that it was the clouds which passed so swiftly. But his reasons produced no effect upon the minds of his companions, till he tried the following plan. He took them under a large tree, and bade them look at the moon through the branches. They now saw that the moon seemed to stand still between the same leaves and branches, while the clouds sailed far away out of sight. They were then obliged to admit that Peter was right in what he said, and that they were wrong.

THE INDIAN AND THE STOLEN VENISON.

A North American Indian, upon returning home to his cabin, discovered that his venison, which had been hung up to dry, was stolen. After taking his observations on the spot, he set off in pursuit of the thief, whom he tracked through the woods. Meeting with some persons on his route, he inquired if they had seen a little old white man, with a short gun, and accompanied by a small dog with a bob-tail. They answered in the affirmative: and upon the Indian assuring them that the man thus described had stolen his venison, they desired to be informed how he was able to give so minute a description of a person, whom it appeared he had never seen. The Indian replied: "The thief, I know, is a *little* man, by his having made a pile of stones to stand upon, in order to reach the venison from the height at which I hung it, while standing on the ground; that he is an *old* man, I know by his *short* steps, which I have traced over the dead leaves in the woods: and that he is a *white* man, I know by his turning out his toes when he walks—which an Indian never does. His gun I know to be *short*, from the mark which the muzzle made, by rubbing the bark of the tree against which it had leaned; that his dog is *small*, I know by his track; and that he has a *bob-tail*, I discovered by the mark it made in the dust, where he was sitting, while his master was busied about my meat."

THE RATS AND THE EGG.

While the preceding story shows that even a savage Indian can teach us the value of *habits of attentive observation*, the following anecdote of a rat is not less valuable as a lesson in *resource*, though it refers to what, in a human being, would not be a moral act:—

Rats are fond of eggs, and prove very destructive in hen-roosts. When eggs are carried off, it could scarcely be imagined that rats were the depredators, as the animal has no visible means of lifting and removing so large an object. But though, for this reason, they have often escaped suspicion, there can be no doubt that they really do carry off eggs. A farmer in Fifeshire, observing several of them one day about a hen's nest, stood quite still at a little distance to watch their proceedings. In a short time he saw one of them lay himself down beside an egg, and fold his body round it lengthwise. He took his tail between his teeth, so as to enclose the egg, and hold it firmly. The others then approached, and, seizing him by the neck, dragged him and the egg together out of the hen-house.

THE SHIPWRECKED SAILORS.

The plant samphire grows on the sea-shore, but always on places which the sea does not cover. The knowledge which an individual had of this fact was once of great use in very dangerous circumstances.

In the month of November 1821, a French merchant vessel was wrecked in a storm, near Beachyhead, on the coast of Sussex. All the men were washed overboard, and only four escaped from the sea by climbing to the top of a heap of rocks which had fallen from the cliff above. It was a very dark night, and they expected every moment to be swallowed up by the waves, when one of them found a plant growing among the rocks, which he knew to be samphire. He also knew that this plant grows beyond the reach of the sea: he and his companions thus ascertained that they were safe. They remained patiently where they were till morning, when they were seen by the people on the cliffs, who immediately came to their assistance.

THE PAINTER'S SERVANT.

Sir James Thornhill, a distinguished painter, was employed in decorating the interior of the dome of St Paul's Cathedral. One day, to observe the effect of a certain part of his work, he moved backwards from it along the scaffolding, until he had reached the very edge; another step would have dashed him to pieces on the pavement below. His servant at this moment observed his danger, and in an instant threw a pot of paint at the picture. Sir James immediately rushed forward to chastise the man for his apparently unjustifiable act, but when the reason was explained, could not give him sufficient thanks, or sufficiently admire his ready ingenuity. Had the servant called out to apprise him of his danger, he would have probably lost his footing and been killed. The only means of saving him was to create a motive for his voluntarily returning from the edge of the scaffold. For this purpose an injury to the painting was a good means. All these calculations, and the act itself, were the work of an instant, for this servant possessed the inestimable qualities of *presence of mind and resource.*

THE SAILOR BOY OF CARRON.

In the month of October 1811, the sloop Fame of Carron, in Stirlingshire, was captured by a French privateer, off the coast of Northumberland. The crew were transferred to the French vessel to be carried off as prisoners to France, with the exception of an old man and a boy, who were left on board, with six Frenchmen, to steer the vessel to a French port. Soon after the sloop had parted with the privateer, she was overtaken by a severe storm, which drove her to the mouth of the Firth of Forth, with the navigation of which the Frenchmen, as well as the old man, were unacquainted. The night being dark, and oil and candles being expended or thrown overboard, the compass was useless. The men, in despair, allowed the vessel to go before the wind. The boy, who was only thirteen years of age, had made one or two voyages before, and had observed something of the neighbouring coasts and islands. He

recognised the peculiar beacon-light on the island of Inchkeith, which lies in the middle of the Firth. He took the helm, and steered accordingly, till he got the vessel to St Margaret's Hope, where he knew there was a British man-of-war. On approaching that vessel, he called to its crew to send a party on board, as he had six prisoners to deliver. The Frenchmen, intimidated, and glad to be saved from the storm, made no effort to escape. When the party came from the war-vessel, they actually found the six Frenchmen already made prisoners by the boy, who had gathered all their arms beside him. The ship and cargo were saved for the owners.

There is need of a sprightly and vigilant mind to discern and lay hold on favourable junctures; a man must look before him, descry opportunities at a distance, keep his eye constantly upon them, observe all the motions they make towards him, make himself ready for their approach, and when he sees his time, lay fast hold, and not let go again, till he has done that which he aimed at doing.—CHARRON.

MODESTY.

WHEN any one praises himself, or speaks much of himself, or lets it in any way be seen that he stands high in his own esteem, he is sure to be laughed at. We ought both to feel, and to appear to feel, humbly about ourselves, and even when others praise us, we should receive their approbation with humility. All good qualities are justly held to be set off and improved by modesty, while even the best qualities will be despised if they be shown in a boastful spirit. We shall be still more ridiculous, if we pretend to knowledge, worth, or rank, which we do not possess. Such pretensions are easily detected, and then every one despises the pretender more than if he had been supposed to want those qualities altogether.

We ought also to check the disposition to think too highly of our own opinions, and too humbly of those of

other persons. Our neighbours may think rightly, though their opinions should appear to us absurd; and our own opinions may be wrong, though to us they appear right. Each man is but one out of millions, all of whom have their own peculiar opinions, and all of whom are as much entitled to think themselves right as he. It is a great point for any one to attain—to know, and act as if he knew, that he may possibly be wrong.

THE JACKDAW IN BORROWED FEATHERS: A FABLE.

A jackdaw was vain enough to imagine that he wanted nothing but the dress to render him as elegant a bird as the peacock. Puffed up with this wise conceit, he plumed himself with a sufficient quantity of their most beautiful feathers, and in this borrowed garb, forsaking his old companions, endeavoured to pass for a peacock. But he no sooner attempted to associate with those genteel creatures, than an affected strut betrayed the vain pretender. The offended peacocks, plucking from him their degraded feathers, soon stripped him of his gentility, reduced him to a mere jackdaw, and drove him back to his brethren, by whom he was now equally despised, and justly punished with general derision and disdain.

SIR ISAAC NEWTON.

Men of great learning and talent, whom all people admire and praise, are often found to be more modest than persons of inferior qualities. Sir Isaac Newton, the eminent philosopher, was one of those great, and, at the same time, modest men.

When a little boy at school, he surprised every body by the curious little machines which he made with his hands. He had a number of saws, hatchets, hammers, and other tools, which he used very cleverly. A windmill being put up near the place where he lived, he frequently went to look at it, and pried into every part of it, till he became thoroughly acquainted with it, and the way in which it moved. He then began with his knife, and saws, and hammer, and made a small windmill, exactly like the large one: it was

a very neat and curious piece of workmanship. He sometimes set it upon the house-top, that the wind might turn it round. He also contrived to cause a mouse to turn his mill. This little animal being put into it, he pulled its tail slightly with a string, which caused it to go forward, and thus the wheels were set to work. There was also some corn placed above the wheel, and when the mouse tried to get at the corn, it made the mill go round.

Having got an old box from a friend, he made it into a water-clock—that is, a clock driven by a small fall of water. It was very like our common clocks, but much less, being only about four feet high. There was a dial-plate at top, with figures of the hours. The hour-hand was turned by a piece of wood, which either fell or rose by water dropping upon it. This stood in the room where he lay, and he took care, every morning, to supply it with plenty of water. It pointed out the hours so well, that the people in the house would go to see what was the hour by it. It was kept in the house as a curiosity long after Isaac went to the college. The room in which Isaac lodged was full of drawings of birds, beasts, men, ships, and figures of geometry, which he made upon the wall with charcoal, and all neatly drawn.

When Isaac grew a little older, and went to college, he had a great desire to know something about the air, the water, the tides, and the sun, moon, and stars. One day, when he was sitting alone in his garden, an apple happened to fall from a tree to the ground. He then began to ask himself, what is the cause of the apple falling down? Is it from some power or force in the apple itself, or is the power in the earth which draws the apple down? When he had long thought about this subject, he found out that it was the earth that attracted, or drew the apple down, and that this power of attraction is one of the laws of nature. By it, loose objects are retained upon the surface of the earth, instead of flying abroad through space. It is attraction which gives weight to objects; and hence it is sometimes called gravitation, which means nearly the same thing as weight. Isaac Newton also discovered that all objects whatever have an attraction for each other, and always in proportion to their size and the distance at which they are

placed. Thus the moon, though a large globe, is under the attraction of the earth, and the planets are under the attraction of the sun. And it is by attraction they are all made to keep their proper distances from each other. These discoveries were justly considered as among the most important ever made; and reflecting men will ever venerate the name of Newton for his having made them.

Isaac Newton was also the first who showed that every ray of white light from the sun consists of seven different colours, and he made known many other curious and wonderful things which were never known before. He was of a mild and equal temper, and was seldom or never seen in a passion. He had a little dog, which he called Diamond. He was one day called out of his study, where all his papers and writings were lying on a table. His dog Diamond happened to jump upon the table, and overturned a lighted candle, which set fire to all his papers, and consumed them in a few moments. In this way he lost the labours of many years. But when he came into his study, and saw what had happened, he did not strike the little dog, but only said, "Ah, Diamond, Diamond! thou little knowest the mischief thou hast done!" Though Isaac Newton was a very wise and learned man, he was not proud of his learning, but was very meek and humble. He was kind to all, even to the poorest and meanest men. Though he was wiser than most other men, yet he said, a little before he died, that all his knowledge was as nothing when compared with what he had yet to learn. He was sometimes so much engaged in thinking, that his dinner has been often three hours ready for him, before he could be brought to table. He died in the year 1727, at the age of eighty-five.

THE BOASTFUL SCHOLAR.

Professor Porson, who was a very learned man, of somewhat odd character and appearance, was once travelling in a stage-coach, along with several persons who did not know who he was. A young student, from Oxford, amused the ladies with a variety of talk, and amongst other things, with a quotation, as he said, from Sophocles. A Greek quota-

tion, and in a coach too, roused the slumbering professor from a kind of dog-sleep, in a snug corner of the vehicle. Shaking his ears and rubbing his eyes, "I think, young gentleman," said he, "you favoured us just now with a quotation from Sophocles; I do not happen to recollect it there." "Oh, sir," replied our tyro, "the quotation is word for word as I have repeated it, and in Sophocles too; but I suspect, sir, that it is some time since *you* were at college." The professor, applying his hand to his greatcoat, and taking out a small pocket edition of Sophocles, quietly asked him if he would be kind enough to show him the passage in question in that little book. After rummaging the leaves for some time, he replied, "Upon second thoughts, I now recollect that the passage is in Euripides." "Then, perhaps, sir," said the professor, putting his hand again into his pocket, and handing him a similar edition of Euripides, "you will be so good as to find it for me in that little book." The young Oxonian returned again to his task, but with no better success. The tittering of the ladies informed him that he had got into a hobble. At last, "Bless me, sir," said he, "how dull I am! I recollect now, yes, yes, I perfectly remember that the passage is in Æschylus." The inexorable professor returned again to his inexhaustible pocket, and was in the act of handing him an Æschylus, when our astonished student vociferated, "Stop the coach! —holloa, coachman, let me out I say, instantly—let me out! there's a fellow here has got the whole Bodleian library in his pocket!"

Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of a humble spirit with the lowly, than to divide the spoil with the proud.—Proverbs xvi. 18, 19.

Christ says—*Learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls.*—Matt. xi. 29.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.—Matt. xviii. 4.

COURTESY.

As men are of different dispositions and tempers, they would assuredly fall out with each other, if each were to say to another whatever arose in his thoughts. In order to avoid giving offence, it is necessary to put a restraint upon our thoughts in company, and only say what we think will probably not be displeasing to any.

In associating, men have also found it necessary to observe certain set forms of speech and conduct, of a respectful and affectionate kind, towards each other. One, in writing a letter to another, subscribes himself as his "obedient servant," though the individual whom he is addressing may be quite a stranger. If the writer be acquainted with the person addressed, he calls him "dear sir," though he may in reality care little about him. There is in this a certain insincerity; but it is necessary, in order to avoid an appearance of rudeness or bluntness, which could not fail to hurt the feelings of the receiver of the letter.

Ladies and gentlemen, in conversing, address each other in respectful terms; a gentleman always hands a chair to a lady before he seats himself; each person waits till another has done speaking, before he begins to speak; all are deferential and kind to each other. No doubt many are little disposed to make this show of politeness; but it is proper, nevertheless, that it should be made, because any thing else would be offensive. It is better to put a slight constraint upon our inclinations, than, by bluntness, to give pain to our fellow-creatures. Politeness, in fact, has its true source in benevolence. If we love our fellow-creatures, as we ought to do, we cannot fail to be courteous to them, and to avoid giving them, by word or look, unnecessary offence.

It is also of importance to observe, that the real state of our feelings is liable to be very much affected by the very appearances of surrounding and connected things. If we live much amidst broils and jars, our feelings become harsh and irritable. If we live where only the soft words of courtesy are used, we become soft and courteous. In polite society we gradually gain the power of restraining all violent

feelings, and at length become in reality the creatures which at first we only seemed.

Like other virtues, courtesy has its extremes. An over-polite or fawning manner is as disagreeable as rudeness.—True politeness is an honest and manly complaisance, as far from cringing and obsequiousness on the one hand, as from insolence and indifference on the other.

THE PERSIAN PEASANT.

No one is so high but he may feel the courtesy of the most humble, and no one is so humble but he may win applause by courtesy. This is because it is not the value of a favour, or of an act of courtesy, that we chiefly esteem: we more esteem the feeling from which it springs, and the manner in which it is conferred. For the same reason, the greatest men, in giving the greatest possible favours, have sometimes won less love, than the humblest have gained by very little favours, or things which were no favour at all. It was said of Charles I. that he granted favours in so unpleasing a manner, that they procured him less affection than some other kings gained by courteously declining to gratify their courtiers. A peasant, meeting Artaxerxes, king of Persia, in one of his journeys, having nothing to present to his sovereign, ran to an adjacent stream, and, filling his hands with water, offered it to the king to drink. The monarch smiled at the oddness of the present, but thanked the giver, in whom, he said, it showed at least a courteous disposition. Such a peasant might be to appearance a clown, but his mind must have been, by nature, that of a gentleman.

THE ENGLISHMAN AT TURIN.

About the middle of the eighteenth century, when Englishmen travelling abroad, from their rareness, were objects of greater attention than now, one, in the course of the tour of Europe, arrived at Turin. Sauntering out to see the place, he happened to meet a regiment of infantry returning from parade. While he gazed at the passing troops, a young officer, evidently desirous to make a display before the stranger, in crossing one of the water-courses by

which the city is intersected, missed his footing, and in trying to save himself, lost his hat. The populace laughed, and looked at the Englishman, expecting him to laugh too. On the contrary, he not only retained his composure, but, promptly advancing to where the hat had rolled, and taking it up, presented it with an air of unaffected kindness to its confused owner.

The officer received it with a blush of surprise and gratitude, and hurried to rejoin his company. There was a murmur of applause, and the stranger passed on. Though the transaction of a moment, and without a word spoken, it touched every heart—it was an act of that genuine politeness which springs from kind and gentle feelings. On the regiment being dismissed, the captain, who was a young man of rank, related the circumstance in glowing terms to his colonel. The colonel immediately mentioned it to the general in command; and when the Englishman returned to his hotel, he found an aide-de-camp waiting to request his company to dinner at head-quarters. In the evening he was carried to court—at that time the most brilliant in Europe—and was received with particular attention. During his subsequent stay in Turin, he was invited to the houses of all persons of importance, and at his departure he received letters of introduction to the different states of Italy. Thus a private gentleman, of moderate means, by a graceful act of kindness, was enabled to travel through a foreign country, then of the highest interest for its society, with more real distinction and advantage than can be derived from the mere circumstances of birth and fortune, even the most splendid.

LOUIS THE FOURTEENTH.

Louis the Fourteenth, king of France, though in many respects not to be admired as a sovereign, displayed on many occasions the genuine politeness which springs from benevolence. In a gay party, at his palace of Versailles, an opportunity offered for his producing what he thought a droll story, but which, in telling, proved rather insipid. One of the company soon after left the room, and the king then said, "I am sure you must have all observed how very

uninteresting my anecdote was." The persons present agreed that it was not exactly what they had been taught to expect. "I did not recollect," said the king, "till I had commenced my narrative, that the turn of it reflected very severely on the immediate ancestor of the Prince of Armagnac, who has just quitted us; and on this, as on every other occasion, I think it far better to spoil a good story than to distress a worthy man."

This prince never indulged himself, nor would he permit any of his family to indulge themselves, in raillery against private individuals. "Such sallies," he said, "from persons of our rank, are thunderbolts and poisoned arrows." When his son's wife on one occasion spoke of a man, loud enough to be heard by him, as the ugliest creature she ever saw, the king instantly said, with a severe look and an elevated voice, "I esteem him the handsomest man in my dominions; he is one of my best officers and bravest defenders, and I insist on your immediately apologising to him for the rudeness you have been guilty of."

Complaisance renders a superior amiable, an equal agreeable, and an inferior acceptable. It smooths distinction, sweetens conversation, and makes every one in the company pleased with himself. It produces good nature, and mutual benevolence, encourages the timorous, soothes the turbulent, humanises the fierce, and distinguishes a society of civilised persons from a confusion of savages.—ADDISON.

A man has no more right to say an uncivil thing than to act one; no more right to say a rude thing to another, than to knock him down.—JOHNSON.

Since trifles make the sum of human things,
And half our misery from foibles springs—
Since life's best joys consist in peace and ease,
And few can save or serve, but all can please—
Oh! let the ungentle spirit learn from hence,
A small unkindness is a great offence:
Large bounties to bestow we wish in vain,
But all may shun the guilt of giving pain.

—ANONYMOUS.

TEMPERANCE.

To maintain health and strength, every person, whether old or young, requires a certain amount of food, some a little more than others. There is, with every one, a certain quantity which may be called *enough*, according as he is a strong and healthy, or a slender and weakly person; and no one can take more than this *enough*, without hurtful consequences. It is also necessary that no one should take too large a proportion of animal food, or of very finely dressed and spiced food, for all such excesses occasion bodily ailments, and, if much persisted in, permanently injure health.

One who eats much more than he ought to do, is called a glutton: one who is fond of fine food, is called an epicure. When any one thus seeks more enjoyment from his food than prudence would justify, he greatly lowers himself in the eyes of all who think and act rightly. We should take a pleasure in our food, and eat it in moderation, with cheerfulness and gratitude; but to think much about it, and to take great pains about its preparation, or to make eating the chief source of our happiness, is shameful in the highest degree. There is scarcely any vice so much despised as that of gluttony. Its objects are low and gross, and he who delights in it must needs become despicable.

If it is bad to eat too much or too nicely, we may err still more in drinking. Man has invented various liquors, as wine, brandy, whisky, gin, and ale, of which no one can take a large quantity without great hurt to himself, and which, even in the most moderate quantities, are not perhaps to be taken without some degree of injury. In all of these fluids there is a quality called spirit, or alcohol, which has the effect, when a large quantity is taken, of exciting and intoxicating us, so that we lose our reason, and become fit to act like madmen. Under the influence of this spirit, men do the most outrageous actions, not excepting murder; and even when they take only a little, their talk is apt to become foolish, and they often say what they afterwards

bitterly repent of. All young persons should be greatly on their guard against tasting spirituous liquors, for taking a little leads to taking more, and that to taking so much, that ultimately a bad habit is acquired. Any one who is much given to drinking these liquors, is called a drunkard, or a sot. Such a man, supposing that he avoids committing any very wicked action in his drunken moments, nevertheless is almost sure to suffer from his intemperance. He cannot work so steadily, or to such good purpose, as a sober man. No one can depend upon his executing any duties he undertakes. He therefore ceases to be employed, and becomes poor. The expense of the liquor he drinks adds to his poverty. His family, reduced to misery by his bad habit, cannot love or honour him. His home becomes a scene of wretchedness, and disease and penury cut short his days.

THE TWO BEES: A FABLE.

One fine morning in May, two bees set forward in quest of honey; the one wise and temperate, the other careless and extravagant. They soon arrived at a garden enriched with aromatic herbs, the most fragrant flowers, and the most delicious fruits. They regaled themselves for a time on the various dainties set before them; the one loading his thighs at intervals with wax for the construction of his hive; the other revelling in sweets, without regard to any thing but his present gratification.

At length they found a wide-mouthed vial, that hung beneath the bough of a peach-tree, filled with honey. The thoughtless epicure, in spite of all his friend's remonstrances, plunged headlong into the vessel, resolving to indulge himself in all the pleasures of sensuality. The philosopher, on the other hand, sipped with caution, but, being suspicious of danger, flew off to fruits and flowers; where, by the moderation of his meals, he improved his relish for the true enjoyment of them.

In the evening, however, he called for his friend, to inquire whether he would return to the hive, but found him surfeited in sweets, which he was as unable to leave as to enjoy. Clogged in his wings, enfeebled in his feet, and

his whole frame totally enervated, he was but just able to bid his friend adieu, and to lament, with his latest breath, that, though a taste of pleasure may quicken the relish of life, an unrestrained indulgence is inevitable destruction.

LOUIS CORNARO.

Louis Cornaro, a noble Venetian, lived intemperately, as the most of his friends did, till the age of forty, and was all that time rarely free from some disease, as pleurisy, gout, or fever, arising from his over-indulgence in eating and drinking. At last, by the advice of his physicians, he altogether reformed his mode of life, and became remarkable for temperance: the consequence was, that he was freed in a single year from all his diseases. He then allowed himself only twelve ounces of solid food, and fourteen ounces of light wine, a-day. This quantity of food is probably too little to maintain most persons, but it preserved Cornaro in health to a very advanced age. In his seventieth year, he had a fall, by which he broke his arm and leg: with some men, at that age, so great a hurt would have been difficult to heal, or might even have occasioned death, but with Cornaro, whose body was in the soundest condition, it was cured in a very short time. At eighty-three he could run up hills, leap from the ground upon his horse, and he had so entire a mind that he could write comedies. He was always cheerful, and to the end of his days could join in the sports of children. This singular example of temperance attained the age of ninety-eight, when he died in the greatest tranquillity, and quite free from pain.

JACK SIMPKIN.

Jack Simpkin, a sailor, who worked in the dock-yards at Portsmouth, was much given to drinking. The natural consequence was, that he and his wife and children were always very ill clad and ill fed, and their house was a damp, dismal place, with scarcely any furniture. As Jack and some drunken companions were one evening passing along the street, he chanced to stumble into a place where a Temperance Society was holding one of its meetings. A mild, respectable-looking man was delivering a speech about

the evils of intemperance, and the comparatively happy life which was led by those who never drank any intoxicating liquors. The sailor, though half tipsy, had enough of sense to understand and be convinced by what was said; and at the end of the lecture, he requested the speaker to put down his name as a member of the society.

Honest Jack adhered to his resolution, notwithstanding the jeers of his companions. He ceased to go to taverns. He spent all his earnings on the things necessary for the comfort of his home. He and his family were well clad, and had a sufficiency of food. They got some good furniture, and the children were in time put to school. By and bye, he even began to save a little money, which he carefully put aside in the Savings' Bank, that it might support him in case of his being at any time sick and unable to work, or accumulate until he should be an old man, when it might save him from going to live in a workhouse.

His old companions, instead of admiring Jack's conduct, laughed at it; but it is an awkward thing to stand in rags and laugh at that which gives another man good clothes, or to sit down to a cold potato and laugh at that which gives another man a basin of comfortable soup. One day, Jack fairly got the better of all their raillery. Seeing him pass along, one cried to him, "Ah, Jack, I don't think this temperance is agreeing with you—your cheeks are beginning to look very yellow with it!" "Ay, my boys," said he, taking out twelve gold pieces which he was carrying to the Savings' Bank, "and *it's giving me a yellow pocket too!*" They were ashamed of their poverty, and never jeered at him any more.

SIMPLE FARE THE GREATEST LUXURY.

Luxurious living spoils the very pleasure it is intended to promote, because it prevents those who indulge in it from ever knowing the greater luxury of a healthy appetite gratified by simple fare. It is told of Artaxerxes Mnemon, a Persian monarch, that, flying from his enemies, and reduced for a dinner to dry figs and barley-bread, he found himself compelled to exclaim, "How much pleasure have I been ignorant of!"

FATHER WILLIAM.

"You are old, father William," the young man cried,
"The few locks that are left you are grey;
You are hale, father William, a hearty old man—
Now tell me the reason, I pray?"

"In the days of my youth," father William replied,
"I remembered that youth would fly fast;
And abused not my health and my vigour at first,
That I never might need them at last."

"You are old, father William," the young man cried,
"And pleasures with youth pass away;
And yet you lament not the days that are gone—
Now tell me the reason, I pray?"

"In the days of my youth," father William replied,
"I remembered that youth would not last;
I thought on the future, whatever I did,
That I never might grieve for the past."

"You are old, father William," the young man cried,
"And life must be hast'ning away;
You are cheerful, and love to converse upon death—
Now tell me the reason, I pray?"

"I am cheerful, young man," father William replied;
"Let the cause thy attention engage:
In the days of my youth I remembered my God,
And He hath not forgotten my age."

SOUTHEY.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder.—Proverbs, xxiii. 31, 32.

Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.—Proverbs xxviii. 7.

Be not among wine bibbers; among riotous eaters of flesh. —Proverbs, xxiii. 20.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.—Romans, xiii. 13.

PRESERVATION OF HEALTH.

HEALTH is the condition of the body, when every organ or part of it is sound, and performs without difficulty the functions or duties assigned to it. If the stomach and bowels have all their natural strength, and act properly upon the food; if the heart and its vessels are in good order, and circulate the blood rightly; if the lungs be entire, and permit the blood to receive its due supply of air; if the brain be sound, so as duly to perform all the mental functions; and if the skin be fit to carry off the perspiration; the chief conditions of health are observed: we then experience no disagreeable or painful sensations, and are able to attend to all our appointed duties. To be in this state, is to enjoy one of the greatest of blessings: to be otherwise, is felt as a severe misfortune. It has been provided by our beneficent Creator, that all the organs or parts of our frames, if we only take care not to injure them, should continue in their original soundness, and that we should consequently be healthy. But if we do not take care to keep them sound, it is impossible that we can be healthy. For instance, taking habitually too much food, or food of an injurious kind, is sure to hurt the stomach; too much thought and care injures the brain, and also the heart and its vessels; a draught of cold air upon the skin when warm, closes up its pores, so that it is no longer able to carry off the perspiration; each organ is liable to be thus hurt, or deranged in its function, by some erroneous course of conduct, or some accident that may befall, and the consequence is DISEASE, which, in its worst forms, often occasions death. In order, then, to preserve health, it is clear that we must follow certain rules—we must observe

the laws of health. It is one of the highest duties which we owe to ourselves, to study to act in such a way that we may possess all our native strength and health.

Some people inherit diseases from their parents. There are also diseases which spread by infection or contagion; that is to say, the air carries them, or they are imparted from one person to another by touch: these diseases consequently seize many persons who had no concern in originating them. Nevertheless, in such cases, as in all others, the malady can be traced to human error, however innocent particular victims may be. The parents, grandparents, or some other ancestors, must have contracted, by imprudence, the diseases which they sent down to their children. Infectious and contagious diseases invariably take their rise from people dwelling in unhealthy places, as marshes, or the close and filthy parts of large cities, or from their not using healthy and sufficient food, or from not keeping themselves and their houses clean.

It thus appears that, for the sake of our fellow-creatures, as well as for ourselves, it is our duty to use all proper means for preserving health.

The chief things required for preserving an originally sound man in health are these:—The place where he lives must be dry. His house must be clean, and fresh air must be allowed to circulate through it by night as well as by day. He must frequently wash the whole surface of his body. He must take, each day, not less than twenty-four ounces of solid food, whereof three or four ounces at least should be animal food. He must avoid too great a sameness in his food, and also too great a variety at one meal. He must avoid indulgence in spirituous and fermented liquors. He must spend an hour at least, and as much more of his time as possible, every day, in the open air. He must have some occupation to give him bodily and mental exercise, and which may engage his attention eight or ten hours every day. If so employed, he must spend some part of the leisure time of every day in cheerful amusement. He must never sit for a single minute in damp clothes, or in a room where a cold draught of wind is passing. He must sleep *from six to* eight hours of the twenty-four. He must be

careful to avoid great anxiety of mind, and endeavour to sustain his fortitude against the sorrow which arises from misfortune. If all men were to live in accordance with these rules, disease would in time be little known on earth, and human happiness would be increased to a degree of which we cannot now form any notion.

THE DAMP HOUSE.

A lady, who knew the rules by which health is preserved, went to visit a sister in one of the eastern counties of England. This sister was a well-meaning, but comparatively ignorant, woman. She resided with her family in a house placed close beside a fen, and so low that the kitchen floor in winter was often an inch deep in water. When her visitor inquired into the health of the family, she said, "We have been very unlucky somehow in this house. Since ever we came to it, we have never been able to dismiss the doctor. My husband has been struck with severe rheumatism, which threatens to deprive him altogether of the use of his limbs. I am seldom free from colds myself, and the young people have sore throats every winter. Besides, we all had an attack of fever last October, when, as you know, we lost two of our boys, besides one of the servants. I can't tell how we should be so unfortunate here."

"My dear," said the visitor, "you are not unfortunate; you are only imprudent. Your family distresses are all owing to your living in a damp house near a pestilential marsh. It can never be otherwise while you live here."

"Do you really think so?" rejoined her sister. "Well, if I thought that, I would remove to-morrow. But evils will come upon us wherever we are, and perhaps in flying from what we have we might encounter worse."

"There is no doubt," said the lady, "that we are liable every where to evils; but still it is our duty, when we see any particular calamity threatening us, to avoid it. By doing so, we are not necessarily to be more liable to other evils. God has appointed certain laws to govern the world, and laws for preserving health among the rest. It seems to me that you are breaking some of these laws by

living here, and that your family distresses are only the natural consequence of your error."

Finally, with much entreaty, she succeeded in getting her sister's family removed to another part of the country, when the husband recovered from his rheumatism, and the mother and children have for several years been in the enjoyment of excellent health.

FIRST STEP TO THE CURE OF A DYSPEPTIC PATIENT.

At one of the English watering-places, there is a physician who has acquired a great name for curing dyspepsia, or derangement of the digestive organs, though he does scarcely any thing for his patients but cause them to eat and drink moderately, and take a little out-of-door exercise. A heavy, middle-aged man came to him one day, complaining that he was grievously out of order. The doctor soon learned that he was one of those numberless people, who, having great wealth, perform all their movements in a carriage, and never deny themselves any luxury for which they have a desire. He asked his patient to accompany him in a drive a few miles from town; to which the other consented. When the doctor had got about five miles into the country, he dropped his whip, and requested his patient to step out and pick it up for him. As soon as the gentleman was out of the carriage, the doctor wheeled about, and set out on his way back to town, first looking over his shoulder and laughingly telling the patient to find his way back on foot, by which means he would probably have a good appetite for dinner. This was the first step to a complete cure of the complaint.

A gentleman in similar circumstances applying for advice to an eminent but eccentric surgeon in London, the only reply he obtained was—"Live upon sixpence a-day, and earn it." Though oddly spoken, this was unquestionably the very thing he ought to have done.

THE YOUNG MAN WHO CAUGHT COLD.

A young man, newly entered into business, caught cold one evening in going home from the theatre. If he had

lain in bed next day, and taken a little medicine, the ailment would probably have left him; but, being anxious to attend to his business, which needed his utmost care, he could not submit to even one day's confinement. He went to his desk, and that evening, as might be expected, was a little worse. Being of a sanguine disposition, and resolute to perform his duty, he still persisted in going out; the consequence of which was, that his throat became more inflamed, though, feeling no great pain, he did not conceive that he was in any danger. He even took a journey on the top of a coach by night, in order to dispatch some piece of business about which he was anxious. His voice then sank to a whisper; yet he still attended his mercantile duties. At length, a medical man who chanced to be in his warehouse one day, observing his condition, told him that he was risking his life by being out of bed, and recommended him immediately to go home and call in his ordinary surgeon.

The young man complied with reluctance. Every effort was made to cure him, but in vain. The top of his windpipe, and the tubes leading down into the lungs, had become ulcerated beyond cure; and he died in the course of a few weeks, lamented by all his family and friends. Thus was a young man of amiable character and full of promise cut off, in the beginning of his days, in consequence only of a slight imprudence.

Oh blessed health! thou art above all gold and treasure. 'Tis thou that enlargest the soul, and openest all its powers to receive instruction, and to relish virtue. He that has thee has little more to wish for; and he that is so wretched as to want thee, wants every thing with thee!—STERNE.

The common ingredients of health and long life are

Great temperance, open air,
Easy labour, little care.—SIR PHILIP SYDNEY.

CONTENTMENT.

THERE is a right and a wrong kind of contentment. We may be in a condition not quite agreeable to us; our food, clothing, and other necessaries, may be deficient; we may possess faculties of mind and body capable of improving our condition; and it may be in no way imprudent to make the attempt to better ourselves. *In such a case, it would be wrong to remain contented.* It may also happen that we are in a situation where real evils press upon us. We may be hurting our health by living in a damp house; or we may have a hole in our clothes, which might be easily mended. In these circumstances, it is equally *wrong to be contented.* If all men from the beginning of the world had felt contented as they were, and had submitted patiently to evils easily remedied, the earth would have still been the residence only of savage people.

True contentment is to be patient and happy in the situation which is suited to our faculties and means, and under evils which no exertion or care can remedy. All admire this kind of contentment, and every good man endeavours to practise it.

One who does not easily content himself with any good which he may reach, is said to be ambitious. An useful end is served, in Providence, by ambitious men; but they themselves never can be truly happy, for they never are quite content. Give them one thing, they wish another; whatever honours they may attain, they long for more. Alexander, when he had conquered a large part of the world known in his time, wept when he reflected that there were no more worlds to conquer. In high station, and in the possession of great wealth, there is always danger, and consequently uneasiness, while the man who is contented with a moderate share of the good things of life, lives in ease and safety. It is good, therefore, *to be, upon the whole, of a contented frame of mind,* though not to be too easily

contented, or to be contented under evils which we can remove.

THE GOOSE WITH THE GOLDEN EGGS: A FABLE.

A certain man had the good fortune to possess a goose, which laid him a golden egg every day. But not contented with this, which rather increased than abated his avarice, he was resolved to kill the goose, and cut up her belly, that he might at once come to the inexhaustible treasure which he fancied she had within her, without being obliged to wait for the slow production of a single egg daily. He did so; and to his great sorrow and disappointment, found nothing.

THE UNHAPPINESS OF A GREAT STATESMAN.

Henry Dundas was a great statesman in the reign of George III. Much power was given to him, and he had the means of making many people happy. Yet he was not always happy himself. On the last day of the year 1795, Sir John Sinclair visited him at his seat of Wimbledon, and staid all night. Next morning early, the guest went into Mr Dundas's library, and found him reading a long paper on the importance of conquering the Cape of Good Hope, as a security to the British possessions in India. Sir John shook him by the hand, and said, "I come, my friend, according to the Scottish custom, to wish you a good new year, and many happy returns of the season." The statesman, after a short pause, replied, with some emotion, "I hope this year will be happier than the last, for I scarcely recollect having spent one happy day in the whole of it." This confession, coming from an individual whose whole life hitherto had been a series of triumphs, and who appeared to stand secure upon the summit of political ambition, was often dwelt upon by Sir John Sinclair, as exemplifying the vanity of human wishes.

THE COURT AND COUNTRY MOUSE: A FABLE.

A contented country mouse had once the honour to receive a visit from an old acquaintance bred up at court. The country mouse, fond to entertain her guest, set before

her the best cheese and bacon the cottage afforded. If the repast was homely, the welcome was hearty: they chatted away the evening agreeably, and then retired to rest. The next morning, the city mouse, instead of taking leave, kindly pressed her country friend to accompany her; setting forth, in pompous terms, the elegance and plenty in which they lived at court. They set out together; and though it was late in the evening when they arrived at the palace, they found the remains of a sumptuous entertainment—plenty of cream, jellies, and sweetmeats: the cheese was Parmesan, and they soaked their whiskers in exquisite champagne. But they were not far advanced in their repast, when they were alarmed with the barking and scratching of a lap-dog. Beginning again, the mewing of a cat frighted them almost to death. This was scarce over, when a train of servants, bursting into the room, swept away all in an instant. "Ah, my dear friend," said the country mouse, as soon as she had courage to speak, "if your fine living be thus interrupted with fears and dangers, let me return to my plain food and my peaceful cottage; for what is elegance without ease, or plenty with an aching heart?"

CONTENTMENT IN AN ALMS-HOUSE.

In a late visit to the alms-houses at ——, we found a remarkable example of contentment and resignation in one of the inmates. Mrs Bett had been brought up in comfort by an uncle and aunt, who were in good circumstances, but lived in a moderate and rational style. This gentleman encouraged lively conversation amongst his children, but forbade all remarks about persons, families, dress, and engagements: he used to say, parents were not aware how such topics frittered away the minds of young persons, and what improper importance they learned to attach to them, when they heard them constantly talked about.

Reared under the care of this worthy man, the niece at length married. In the course of fifteen years, she lost her uncle, her aunt, and her husband. She was left destitute, but supported herself comfortably by her own exertions, and retained the esteem of her numerous friends. Thus she passed her life in cheerfulness for ten years. At the

end of that time, her humble lodging took fire from an adjoining house in the night-time, and she escaped by jumping from the chamber-window. In consequence of the injury sustained from this jump, her right arm was amputated, and her right leg became entirely useless.

Her friends were very kind and attentive, and for a short time she consented to live on their bounty; but aware that the claims on private charity are very numerous, she, with the independence of a strong mind, resolved to avail herself of the public provision for the helpless poor. The name of going to the alms-house had nothing terrifying or disgraceful to *her;* for she had been taught that *conduct* is properly the only thing which makes a human being respectable, or the reverse. She is there, with a heart full of thankfulness to the Giver of all things: she is patient, pious, and uniformly cheerful. She instructs the young, sympathises with the old, and makes herself delightful to all, by her various knowledge and entertaining conversation. Her character reflects dignity on her situation; and those who visit the establishment come away with sentiments of respect and admiration for this voluntary resident of the alms-house.

THE FROGS WHO DESIRED A KING: A FABLE.

The commonwealth of frogs, a discontented, variable race, weary of liberty, and fond of change, petitioned Jupiter to grant them a king.

The good-natured deity, in order to indulge their request with as little mischief to the petitioners as possible, threw them down a log. At first they regarded their new monarch with great reverence, and kept from him at the most respectful distance; but perceiving his tame and peaceful disposition, they by degrees ventured to approach him with more familiarity, till at length they conceived for him the utmost contempt. In this disposition they renewed their request to Jupiter, and entreated him to bestow upon them another king. The thunderer, in his wrath, sent them a crane; who no sooner took possession of his new dominions, than he began to devour his subjects, one after another, in a most capricious and tyrannical manner.

They were now far more dissatisfied than before; when, applying to Jupiter a third time, they were dismissed with this reproof: that the evil they complained of they had imprudently brought upon themselves; and that they had no other remedy now but to submit to it with patience.

SONG OF THE CONTENTED LABOURER.

Let none but those who live in vain,
The useful arts of life disdain;
While we an honest living gain,
Of labour we will not complain.
Though some for riches daily mourn,
As if their lot could not be borne,
With honest pride from them we turn—
No bread's so sweet as that we earn.

With food by our own hands supplied,
We'll be content, whate'er 's denied.
The world would not improve the store
Of him who feels he wants no more;
Among the rich, among the great,
For all their wealth and all their state,
There's many a heart not half so free
From care, as humble honesty.

Give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee, and say, who is the Lord? or lest I be poor and steal, and take the name of my God in vain.—Proverbs, xxx. 8, 9.

The honest country gentleman, and the thriving tradesman, or country farmer, have all the real benefits of nature, and the blessings of plenty, that the highest and richest grandees can pretend to; and (what is more) all these without the tormenting fears and jealousies of being rivalled in their prince's favour, or supplanted at court, or tumbled down from their high and beloved stations. All these storms fly over their heads, and break upon the towering mountains and lofty cedars; they have no ill-got places to lose; they are neither libelled nor undermined, but, without invading any man's right, sit safe and warm in a moderate

fortune of their own, free from all that grandeur and magnificence of misery which is sure to attend an invidious greatness. And he who is not contented with such a condition, must seek his happiness (if ever he have any) in another world; for Providence itself can provide no better for him in this.—BISHOP SOUTH.

I content myself in having sufficient for my present and ordinary expense, for, as to extraordinary occasions, all the laying up in the world would never suffice; and 'tis the greatest folly imaginable, to expect that fortune should ever sufficiently arm us against herself.—MONTAIGNE.

Content is a pearl of great price, and whoever procures it at the expense of ten thousand desires, makes a wise and a happy purchase.—BALGUY.

FRUGALITY.

IT is not only necessary that we should be industrious to acquire means, but that we should make a careful and judicious use of those means when acquired. If we work hard, and at the same time spend fast, we are nothing the better, except as it is better to be employed than to be idle. If we do not work very hard, or from any other cause gain but a small income, and if we spend freely nevertheless, the case is worse still, for then we must soon exhaust our means, run in debt, and become miserable. The true plan is to spend in proportion to what we gain, but never to spend all that we gain. We should always reserve and lay up something, so that, in the event of our being unable to work from sickness or old age, or any accident, we may not be in want. Every man, however little he may earn, should, if at all possible, save a little, to be a relief to him in the day of trouble.

However rich we may be, we should always take care to spend our money on proper objects. To spend it in wicked or foolish amusements, is the same as throwing it away, or as if we had never exerted the industry by which it was gained. That industry and that money are lost to us and

to the world. We should also be on our guard against wasting any food, or spoiling any furniture, or other property, that can be of use. How much better to give any thing we can spare to the deserving poor, than either to misspend it on frivolities, or waste the good things we buy with it!

THE ANT AND THE GRASSHOPPER: A FABLE.

In the winter season, a commonwealth of ants was busily employed in the management and preservation of their corn; which they exposed to the air, in heaps, round about the avenues of their little country habitation. A grasshopper, who had chanced to outlive the summer, and was ready to starve with cold and hunger, approached them with great humility, and begged that they would relieve his necessity with one grain of wheat or rye. One of the ants asked him how he had disposed of his time in summer, that he had not taken pains, and laid in a stock, as they had done. "Alas! gentlemen," says he, "I passed away the time merrily and pleasantly, in drinking, singing, and dancing, and never once thought of winter." "If that be the case," replied the ant, "all I have to say is, that they who drink, sing, and dance, in the summer, must starve in the winter."

FRUGALITY OF SOME GREAT MEN.

Some of the greatest men in station that have ever lived have been remarkable for their frugality. Alexander the Great dressed himself almost as plainly as any of his inferior officers. Cato, the elder, one of the consuls of Rome, never wore a coat which cost him above a hundred pence, and used to say that he counted that dear at a halfpenny of which he had no need. The Emperor Augustus, who was master of nearly all the known world, wore clothes made by his wife and daughter, and lay in a bed no costlier than that of a private person. Rodolph, Emperor of Germany, the founder of the house of Austria, dressed so plainly, that, once entering a baker's shop to warm himself, the baker's wife scolded him away from her fire, as a worthless-looking person. His descendant, Charles V., Emperor of Germany

and King of Spain, was also in the habit of wearing very plain clothes, as was Louis XI. of France, in whose account books we find two shillings entered for fustian to make new sleeves for his old doublet, and three-halfpence for liquor to grease his boots. Yet all these great sovereigns were men who never grudged a large expense on proper occasions.

A FRUGAL FAMILY.

Children should learn to be careful of every thing—not for *their own use*, for that may lead to selfishness, but for *some* use. It is generous in them to *share* what they have with their playmates, but they should never *destroy* any thing. I once visited a family, where the most exact economy was observed; yet nothing was mean or uncomfortable. From following a true economy, they were as comfortable with little, as others could be with much. In this family, when the father brought home a package, the older children would of their own accord put away the paper and twine neatly, instead of throwing them into the fire, or tearing them to pieces. If the little ones wanted a piece of twine to play scratch-cradle, or spin a top, there it was in readiness; and when they threw it upon the floor, the older children had no need to be told to put it again in its place.

HALF A CROWN'S WORTH.

Valentine was in his thirteenth year, and a scholar in one of our great schools. He was a well-disposed boy, but could not help envying a little some of his companions who had a larger allowance of money than himself. He ventured in a letter to sound his father on the subject, not directly asking for a particular sum, but mentioning that many of the boys in his class had half a crown a-week for pocket money.

His father, who did not choose to comply with his wishes for various reasons, nor yet to refuse him in a mortifying manner, wrote an answer, the chief purpose of which was to make him sensible what sort of a sum half a crown a-week was, and to how many more important uses it might be put, than to provide a schoolboy with things superfluous to him.

Where potatoes are much cultivated, two bushels, weighing eighty pounds a-piece, may be purchased for half a crown. Here are one hundred and sixty pounds of solid food, of which, allowing for the waste in dressing, you may reckon two pounds and a half sufficient for the sole daily nourishment of one person. At this rate, nine people might be fed a week for half a crown; poorly indeed, but so as many thousands are fed, with the addition of a little salt or buttermilk.

Many of the cottagers round us would receive with great thankfulness a sixpenny loaf per week, and reckon it a very material addition to their children's bread. For half a crown, therefore, you might purchase the weekly blessings of five poor families.

Many a cottage in the country inhabited by a large family is let for forty shillings a-year. Half a crown a-week would pay the full rent of three such cottages, and allow somewhat over for repairs.

The usual price for schooling at a dame-school in a village is twopence a-week. You might therefore get fifteen children instructed in reading, and the girls in sewing, for half a crown weekly. But even in a town you might get them taught reading, writing, and accounts, and so fitted for any common trade, for five shillings a-quarter; and therefore half a crown a-week would keep six children at such a school, and provide them with books besides.

All these are ways in which half a crown a-week might be made to do a great deal of good to others. I shall now just mention one or two ways of laying it out with advantage to yourself.

I know you are very fond of coloured plates of plants, and other objects of natural history. There are now several works of this sort publishing in monthly numbers. Half a crown a-week would reach the purchase of the best of these.

The same sum laid out in the old bookshops in London would buy you more classics, and pretty editions too, in one year, than you could read in five.

Now, I do not grudge laying out half a crown a-week upon you; but when so many good things for yourself and

others may be done with it, I am unwilling you should squander it away like your schoolfellows in tarts and trinkets.

Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, GATHER UP THE FRAGMENTS THAT REMAIN, THAT NOTHING BE LOST.—John, vi. 11, 12.

BENEVOLENCE.

THOUGH it is intended that each human being should depend chiefly on himself for all he needs or desires, yet all human beings are connected by various common ties, and it is necessary that they should wish well to each other, and be disposed to serve and help each other, on all fitting occasions.

By wishing well to each other, we are induced to look with kindness on what our fellow-creatures are doing for themselves, and to address them in a friendly manner. The good words we use cause those we address to feel kindly to others, and thus an agreeable state of feeling is sent abroad throughout society, and the total amount of human happiness is much increased. If, on the contrary, men were not to wish well to each other, there would be a general sulkiness amongst them, and no one would feel happy.

There are many evils in the world, from which no one can be sure of escaping, however careful he may be. We may be sick or hurt; our best schemes may fail; poverty and want may beset us. It is proper, when any suffer from these evils, that the rest should do what is in their power to console, help, and restore them. By these means the unfortunate are saved from extreme or great hardship; and the rest are made happier, for it is delightful to be able to lessen the sufferings of our fellow-creatures.

Men are also differently endowed by nature. Some are strong in body and mind, others weak. Some are little tempted to err, others are much tempted. Some get wealth and good education from their parents, others get neither. Different nations have lots not less unequal, some being enlightened, while others are sunk in barbarism. It is therefore necessary that we should all, both as individuals and as nations, take an interest in each other, the strong to help the weak, the good to correct and improve the bad, the rich to help the needy, and the enlightened to impart their knowledge to the ignorant.

Our Almighty Creator has given us the sentiment of benevolence, that we may use it for these purposes, and he has further, in the scriptures, laid upon us his direct commands to love each his neighbour, to succour the poor, to visit the widow and fatherless, and to exhort and instruct one another.

In all these things we must use prudence. Where our gifts would encourage idleness or minister to vice, it were better to withhold them. We must take care that our gifts are sure to relieve real suffering, and that they will do good, and not harm, to those who receive them. It is generally best to help a needy person in such a way as to enable him to help himself. We must also take care that what we give can be well spared, and that our giving it will not prevent us from paying what we owe to others. If we give what is not our own, or what ought to pay our own debts, we may be said rather to act as robbers than as givers.

HOWARD, THE PHILANTHROPIST.

John Howard, an English gentleman of fortune, is famous for the exertions he made to lessen human suffering. On a voyage to Lisbon when a young man, he was taken by the French, and thrown into a wretched dungeon at Brest, where he and his companions had to lie for several nights on a stone floor, and were nearly starved. The hardships which he suffered, and saw others suffering, on this

occasion, made a great impression on his mind, and when he returned to his country, he so exerted himself with the British government, that a complaint was made, and the French were induced to treat English prisoners with more humanity.

For some years afterwards he lived at his estate at Cardington, near Bedford, diffusing happiness all around him. He settled a number of worthy and industrious persons in little cottages on his ground, and watched over their comfort with the greatest care. He built schools, where children were taught to read gratuitously, and he distributed a large portion of his income in charity, living, for his own part, on a very moderate sum. At length, about the year 1773, his attention was called to the state of the jails in his native county. He found them to be, as jails then were every where, dens of misery, where health was lost, and vice rather increased than punished. By great exertions, he was able to effect some improvement in the prisons near his own residence. Then he was led to inquire into the condition of more distant jails. In time, he visited every large prison in England, and many of those in Scotland and Ireland. Being able to describe their condition to persons in authority, he proved the means of causing two acts of parliament to be passed, one for lessening the fees to acquitted prisoners, and the other for preserving the health of prisoners. Having thus done some good in his own country, he resolved to extend his benevolent exertions abroad. In 1775, he commenced a series of tours on the continent, which were only concluded by his death sixteen years afterwards. He visited the prisons of every country in Europe, ascertaining their condition, and exerting himself with the various governments to get them improved. Every where he lived frugally, and devoted his superfluous fortune to the relief of the miserable. From time to time, in the course of his travels, he published his observations, with suggestions for a better system of prison discipline, and by these means, as well as by the interest felt in his own singular benevolence, he so effectually fixed public attention on the subject, that much improvement was the consequence. In 1784, he found

that he had travelled no less than forty-two thousand miles, or nearly as much as twice the circumference of the globe, for the purpose of alleviating the hardships suffered in prisons.

Howard had heard much of the miseries which the plague produces at all the ports along the Mediterranean. At each of these there is a kind of hospital called the *lazaretto*, where the whole of the individuals landing from a vessel which comes from an infected place, are kept confined for a considerable time, to make sure that they are quite free of the disease. Of these lazarettos, which are as horrible places as the worst prisons, and probably occasion more sickness and mortality than they prevent, Mr Howard resolved to make a personal examination. He set out in 1785, without a servant, for he did not think himself at liberty to expose any life but his own. He took his way by the south of France, through Italy, to Malta, Zante, Smyrna, and Constantinople. From the latter capital he returned to Smyrna, where he knew the plague then to prevail, for the purpose of going to Venice with a foul bill of health, that he might be subjected to the rigour of a quarantine in the lazaretto, and thus have a personal experience of its rules. In the course of the voyage from Smyrna, the vessel was attacked by a Moorish privateer, and in the action which took place, and by which the barbarians were repelled, Mr Howard fought with great bravery. At Venice, he went with the greatest cheerfulness into the lazaretto, and there remained, as usual, for forty days, thus deliberately exposing his life for the sake of his fellow-creatures. Such conduct could not fail to procure for him universal esteem. The Emperor of Germany so much admired his heroic benevolence, that, when Mr Howard returned through Vienna, he requested an interview with him, and commenced a subscription in order to erect a statue of him in a public part of the city. The design to honour Mr Howard in this way was afterwards abandoned, at the express request of the philanthropist, who was as modest as he was good.

In the summer of 1789, Mr Howard set out upon his last tour. He went through Germany to St Petersburg and Moscow. The prisons and hospitals were every where

thrown open to him, as to one who had acquired a censorship over those abodes of the unfortunate in every part of the civilised world. He then travelled to the new Russian settlements on the Black Sea, and established himself at Cherson, where a malignant fever prevailed. A young lady, who had caught the infection, desired a visit from Howard, who, she thought, might be able to cure her. Ever alive to the call of the distressed, he went to administer to her relief. He caught the infection, probably from her, and became one of its victims. He was buried in the neighbourhood of Cherson, where, some years after, the Emperor Alexander caused a monument to be erected to his memory.

SIR PHILIP SYDNEY.

Sir Philip Sydney was a gallant soldier, a poet, and the most accomplished gentleman of his time. At the battle of Zutphen, in the Netherlands, after having two horses killed under him, he received a wound while in the act of mounting a third, and was carried bleeding and faint to the camp. Men wounded in battle usually feel very thirsty; but water at such a time is not easily found. A small quantity was brought to allay the thirst of Sir Philip; but as he was raising it to his lips, he observed that a poor wounded soldier, who was carried past at the moment, looked at the cup with wistful eyes. The generous Sydney instantly withdrew it untasted from his mouth, and gave it to the soldier, saying, "Thy necessity is yet greater than mine."

He died of his wound, aged only thirty-three; but his kindness to the poor soldier has caused his name to be remembered ever since with admiration, and it will probably never be forgotten while generous actions are appreciated by mankind.

PROVOST DRUMMOND.

About seventy years ago, George Drummond was the provost or chief magistrate of Edinburgh, and renowned for the benevolence of his disposition. He was one day coming

into the town by the suburb called the West Port, when he saw a funeral procession leaving the door of a humble dwelling, and setting out for the churchyard. The only persons composing the funeral company were four poor-looking old men, seemingly common beggars, one at each end of a spoke, and none to relieve them; there was not a single attendant. The provost at once saw that it must be a beggar's funeral, and he therefore went forward to the old men, saying to them, "Since this poor creature now deceased has no friends to follow his remains to the grave, I will perform that melancholy office myself." He then took his place at the head of the coffin. They had not gone far till they met two gentlemen who were acquainted with the provost, and they asked him what he was doing there. He told them that he was going to the interment of a poor friendless mendicant, as he had none else to do it; so they turned and accompanied him. Others joined in the same manner, so that there was a respectable company at the grave. "Now," said the kind-hearted provost, "I will lay the old man's head in the grave," which he accordingly did, and afterwards saw the burial completed in a decent manner. When the solemnity was accomplished, he asked if the deceased had left a wife or family, and learned that he had left a wife, an old woman, in a state of perfect destitution. "Well, then, gentlemen," said the provost, addressing those around him, "we met in rather a singular manner, and we cannot part without doing something creditable for the benefit of the helpless widow; let each give a trifle, and I will take it upon me to see it administered to the best advantage." All immediately contributed some money, which made up a respectable sum, and was afterwards given in a fitting way to the poor woman; the provost also afterwards placed her in an industrious occupation, by which she was able to support herself without depending on public relief.

GENERAL KOSCIUSKO.

General Kosciusko, the hero of Poland, was a very benevolent man. He once wished to send some bottles of good wine to a clergyman at Solothuon, and, not liking to put

temptation in the way of a servant, he employed a young man named Zeltner to carry the present, and desired him to take the horse on which he himself usually rode. Zeltner, on his return, said he never would ride that horse again, unless the general would give him his purse at the same time. Kosciusko inquiring what he meant, he said, "As soon as a poor man on the road takes off his hat and asks charity, the horse immediately stands still, and will not stir till something is given to the petitioner; and as I had no money about me, I was obliged to feign giving something, in order to satisfy the horse!"

TITUS.

Titus, the Roman emperor, had no higher ambition than to do good to his subjects. One evening, recollecting that he had not that day done any act of service to his people, or granted to any one a favour, he exclaimed to those around him, "My friends, I have lost a day."

A new commandment I give unto you, that ye love one another.—John, xiii. 34.

To him that is afflicted pity should be showed from his friend.—Job, vi. 14.

If there be among you a poor man of one of thy brethren within any of thy gates, thou shalt not harden thy heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.—Deuteronomy, xv. 7, 8.

Defend the poor and fatherless: do justice to the afflicted and needy.—Psalms, lxxxii. 3.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.—Psalms, xli. 1.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate.—1 Timothy, vi. 17, 18.

Pure religion, and undefiled, before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James, i. 27.

The blessed Jesus was humble, meek, and benevolent, in all his deportment towards men. Every part of his conduct was a testimony of his love to our race, every act of his life a proof of it. With what an unwearied application does he labour to do men good, even in spite of themselves! With what mildness and temper does he bear their insults; what compassion does he show to their infirmities and faults; and what readiness to help and deliver them! Nothing could provoke him to return evil for evil; no temptation ensnare him to lay aside his mercy. Throughout his whole life, with what condescension and pity does he converse with the most despised and wicked part of mankind, and endeavour to melt them into a sense of their duty by his mildness and love. With what openness of heart does he receive all that come to him; with what pleasure give every good action its just commendation; with what tenderness does he cherish every inclination to virtue! * * Such was the conduct of the blessed Jesus, and such ought to be the conduct of all his disciples.—Dr BUNDY.

Man is dear to man; the poorest poor
Long for some moments in a weary life,
When they can know and feel that they have been
Themselves the fathers and the dealers out
Of some small blessings; have been kind to such
As needed kindness, for this single cause—
That we have all of us one human heart.
Such pleasure is to one kind being known,
My neighbour, when, with punctual care, each week,
Duly as Friday comes, though pressed herself
By all her wants, she from her store of meal
Takes one unsparing handful for the scrip
Of this old mendicant, and from her door
Returning with exhilarated heart,
Sits by her fire, and builds her hope in heaven.

WORDSWORTH.

If your companions do not love you, it is your own fault. They cannot help loving you, if you will be kind and friendly. It is true that a sense of duty may at times render it necessary for you to do that which is displeasing to your companions. But if it be seen that you have a kind spirit, that you are above selfishness, that you are willing to make sacrifices of your own personal convenience to promote the happiness of your associates, you will never be in want of friends. You must not regard it as your misfortune, but your fault, when others do not love you. It is not beauty, it is not wealth, that will give you friends. Your heart must glow with kindness, if you would attract to yourself the esteem and affection of those by whom you are surrounded.—*Every-Day Duty.*

MODERATION IN ANGER—FORBEARANCE AND FORGIVENESS.

We have been so constituted by our Almighty Creator, that whatever offends any of our feelings excites anger or resentment, and whatever pleases any of our feelings excites benevolence and kindness. If, for instance, we witness a just or honest action, our sense of justice is pleased, and this raises a kind feeling; whereas, if we witness a very wickedly unjust action, our sense of justice is sure to be offended, and we then feel angry. Anger, it may thus be seen, is a feeling intended to have a use in our nature. It is a thing designed to counteract whatever is wrong or offensive. We should be very pitiful creatures, if we did not feel indignant at any instance of cruelty or injury, or at any insult that might be offered to the persons and things which we hold in respect.

Though it is allowable to be angry on proper occasions, we are strongly called upon to keep our anger within the bounds of reason, and to take care that it does not prompt us to rash and vindictive actions. St Paul says, "*Be angry, and sin not; let not the sun go down upon*

your wrath;" that is to say, though you may feel anger on proper occasion, you must commit no wickedness under its influence, and you must quickly dismiss it from your mind, after the occasion is past. To encourage or nurse angry feelings against any one, is generally condemned. The acts which anger prompts depend very much on the general character of individuals. The rude rustic expresses his rage in sharp and loud scoldings, or in blows. The polished gentleman avoids blows and scoldings, but uses smooth sarcasms, or calls the offender to a fight with deadly weapons. Is either of these modes of expressing anger right? No. They are both alike wrong. Railing, satire, and fighting, can do no good, but will certainly make things worse than before. The true way to give vent to a just anger is to state your feelings on the occasion in calm but firm terms, such as may produce correction, without leading to further evil.

It is of importance to our comfort that we should encourage a mild and patient, rather than a fretful, irritable, and revengeful disposition. The world is so arranged that many things offensive to us must occur every day of our lives; and if we were to fret and fume at every one of these, we should be truly miserable in ourselves, and a source of discomfort to all around us. Good temper, or the power of bearing gently and patiently, is one of the most valuable of all qualities.

To be able readily to overlook and forgive an injury, is a mark of an amiable disposition. That very liability to err which all of us are under, strongly calls on us to be easy with each other in pardoning mutual offences. While revenge doubles the original evil, forgiveness takes it entirely away. By such means we make our enemy our friend; others, affected by our example, are also merciful and easily reconciled; and thus good will and peace are spread over the earth.

SOCRATES.

Socrates, the Greek philosopher, was remarkable for the power he had acquired of controlling his disposition to anger, which was naturally great. He desired his friends

to apprise him when they saw him ready to fall into a passion. At the first hint of the kind from them, he softened his tone, and was silent. Finding himself in great emotion against a slave, "I would beat you," says he, "if I were not angry." Having received a box on the ear, he contented himself by only saying, with a smile, "It is a misfortune not to know when to put on a helmet." Socrates, meeting a gentleman of rank in the street, saluted him, but the gentleman took no notice of it. His friends in company observing what passed, told the philosopher, "that they were so exasperated at the man's incivility, that they had a good mind to resent it." But he very calmly made answer, "If you meet any person on the road in a worse habit of body than yourself, would you think that you had reason to be enraged at him on that account; if not, pray then what greater reason can you have for being incensed at a man of worse habit of mind than any of yourselves?" But, without going out of his house, he found enough to exercise his patience in all its extent. Xantippe, his wife, put it to the severest proofs, by her captious, passionate, violent disposition. Never was a woman of so furious and fantastical a spirit, and so bad a temper. There was no kind of abuse or injurious treatment which he had not to experience from her. She was once so transported with rage against him, that she tore off his cloak in the open street. Whereupon his friends told him that such treatment was insufferable, and that he ought to give her a severe drubbing for it. "Yes, a fine piece of sport indeed," says he; "while she and I were buffeting one another, you in your turns, I suppose, would animate us on to the combat: while one cried out, Well done, Socrates, another would say, Well hit, Xantippe." At another time, having vented all the reproaches her fury could suggest, he went out, and sat before the door. His calm and unconcerned behaviour did but irritate her so much the more; and, in the excess of her rage, she ran up stairs, and emptied a dish of foul water upon his head: at which he only laughed, and said, "That so much thunder must needs produce a shower."

SINGULAR INSTANCE OF GOOD TEMPER.

It was said of M. Abauret, a philosopher of Geneva, that he had never been out of temper. His female servant had been in his house for thirty years, and during that time she had never seen him in a passion. Some persons anxious to put him to the proof, promised this woman a sum of money if she would endeavour to make him angry: she consented; and knowing that he was particularly fond of having his bed well made, she, on the day appointed, neglected to make it. M. Abauret observed it, and next morning spoke of the circumstance to her. She answered that she had forgotten it; she said nothing more, but, on the same evening, she again neglected to make the bed; the same observation was made on the morrow by the philosopher, and she again made some excuse in a cooler manner than before. On the third day he said to her, "You have not yet made my bed: you have apparently come to some resolution on the subject, as you probably found that it fatigued you. But, after all, it is of no consequence, as I begin to accustom myself to it as it is." She threw herself at his feet, and avowed all to him.

A FAMILY KEPT TOGETHER BY PATIENCE.

It is recorded, that an emperor of China, once making a progress through his dominions, was accidentally entertained in a house in which the master, with his wives, children, daughters-in-law, grandchildren, and servants, all lived together in perfect peace and harmony. The emperor, struck with admiration at the spectacle, requested the head of the family to inform him what means he employed to preserve quiet among such a number and variety of persons. The old man, taking out a pencil, wrote these three words—*patience, patience, patience.*

LLEWELLYN AND HIS DOG.

[*A true story, showing the lamentable effects of hasty wrath.*]

The spearman heard the bugle sound,
And cheer'ly smiled the morn,
And many a brach, and many a hound,
Attend Llewellyn's horn:

And still he blew a louder blast,
And gave a louder cheer;
"Come, Gelert! why art thou the last
Llewellyn's horn to hear?

Oh, where does faithful Gelert roam?
The flower of all his race!
So true, so brave, a lamb at home—
A lion in the chase!"

That day Llewellyn little loved
The chase of hart or hare,
And scant and small the booty proved;
For Gelert was not there.

Unpleased, Llewellyn homeward hied,
When, near the portal seat,
His truant Gelert he espied,
Bounding his lord to greet.

But when he gain'd the castle-door,
Aghast the chieftain stood;
The hound was smear'd with gouts of gore,
His lips and fangs ran blood!

Llewellyn gazed with wild surprise,
Unused such looks to meet;
His favourite check'd his joyful guise,
And crouch'd and lick'd his feet.

Onward in haste Llewellyn pass'd
(And on went Gelert too),
And still where'er his eyes were cast,
Fresh blood-gouts shock'd his view!

O'erturn'd his infant's bed he found,
The blood-stain'd cover rent,
And all around the walls and ground
With recent blood besprent.

He call'd his child—no voice replied;
He search'd with terror wild;
Blood! blood! he found on every side,
But nowhere found the child!

"Hell-hound! by thee my child's devour'd!"
The frantic father cried,
And to the hilt his vengeful sword
He plunged in Gelert's side!—

His suppliant, as to earth he fell,
No pity could impart;
But still his Gelert's dying yell
Pass'd heavy o'er his heart.

Aroused by Gelert's dying yell,
Some slumberer waken'd nigh;
What words the parent's joy can tell,
To hear his infant cry!

Conceal'd beneath a mangled heap,
His hurried search had miss'd,
All glowing from his rosy sleep,
His cherub boy he kiss'd!

Nor scratch had he, nor harm, nor dread—
But the same couch beneath
Lay a great wolf, all torn and dead—
Tremendous still in death!

Ah! what was then Llewellyn's pain,
For now the truth was clear—
The gallant hound the wolf had slain,
To save Llewellyn's heir.

Vain, vain, was all Llewellyn's woe—
"Best of thy kind, adieu!
The frantic deed which laid thee low,
This heart shall ever rue!"

And now a gallant tomb they raise,
With costly sculpture deck'd;
And marbles, storied with his praise,
Poor Gelert's bones protect.

Here never could the spearman pass,
Or forester, unmoved;
Here oft the tear-besprinkled grass
Llewellyn's sorrow proved.

And here he hung his horn and spear;
And oft, as evening fell,
In fancy's piercing sounds would hear
Poor Gelert's dying yell.

GOOD RETURNED FOR EVIL.

At Faenza, in Italy, during the barbarous ages, one man, conceiving deadly hatred against another, lay in wait for him, and, being of a more powerful frame of body, beat him sorely, and pulled out his eyes. The other, now blind, and unable to gain his bread, retired to a monastery, where he devoted himself to such acts of charity as he was able to perform. Some years afterwards, the man who had deprived him of his eyesight fell ill of a grievous malady, and it was found necessary, for his cure, that he should be carried to the same monastery. His conscience made him fear that the man whose eyes he had put out would now revenge himself for that injury, by pulling out his eyes in return. On the contrary, the blind man requested permission of his superior to wait upon the sick man during his illness; he asked this favour as earnestly as if something very important depended on it. Having obtained leave, he gave himself up entirely to the service of the sick man; he watched by his bedside all night, and during the day he did every thing he could to relieve his pains, and promote his recovery. By these means a cure was effected. We may readily imagine what the feelings of the sick man would be, when he found that he was mainly indebted, for his life, to one whom he had formerly treated with so much cruelty.

ADVENTURE AT SEA.

The religious body of Friends, sometimes called Quakers, are distinguished from other men by their never engaging in war, or resisting any kind of violence that may be offered to them. In the reign of Charles II., an English merchant-vessel, trading between London and Venice, was commanded by a Quaker; the mate, whose name was Thomas Lurting, was of the same persuasion, but the rest of the crew, four in number, were ordinary Christians. The vessel, in one of its voyages homeward from Venice, was taken by Turkish pirates, ten of whom came on board of it, in order to carry it to Africa, where these men were accustomed to sell their prisoners as slaves. The second night afterwards, when the Turkish captain was sleeping below with several of his men, Thomas Lurting persuaded the rest one after another to go into different cabins, that they might shelter themselves from the rain, which was falling heavily. When he found them all asleep, he gathered their arms together into one place, and said to his men, "Now, we have the Turks entirely in our command: let us not, however, hurt any of them; we shall only keep them below until we reach Majorca." Majorca being an island of the Spaniards, he calculated upon being safe there, and upon soon being enabled to return to England.

In the morning, a Turk, coming to the cabin-door, was allowed to go on deck, where he was greatly surprised to find the vessel once more in the hands of the English crew, and not far from Majorca. Going below, he told the rest, who were quite confounded by the news. With tears in their eyes, they entreated that they might not be sold to the Spaniards, whom they knew to be very cruel masters. The master and mate promised that their lives and liberties should be safe, and took measures to keep them concealed, while the vessel should remain in port at Majorca. The Turks were very much pleased with this kindness, so different from the treatment they had designed for the English.

While the vessel lay in the harbour, the master of another English ship came on board, and to him they confided their

secret, telling him that they would not sell their Turkish prisoners, but land them, if possible, on some part of the African coast. The stranger laughed at them for their generosity, and told them that they might get two hundred pieces of gold for each man; to which they replied, that they would not sell them for the whole island. Their visitor, contrary to his promise, divulged the secret, and a resolution was formed amongst the Spaniards to seize the Turks. The two Quakers, hearing what was designed, instantly set sail, and, by the aid of their prisoners, they succeeded in escaping pursuit. For nine days they cruised about the Mediterranean, uncertain what course to take to get quit of their prisoners, but determined not to land them in any Christian country. On one occasion the Turks made an attempt to regain the command of the vessel, but were quietly put down by the master and mate. The English crew then began to grumble at the danger to which they were exposed by their superiors, who, they said, preferred the lives of Turks to their own. The vessel was also all this time undergoing the risk of being recaptured by some other Turkish rovers. Still the master and mate adhered to their resolution of avoiding bloodshed and the guilt of slavery. At length, having approached the coast of Barbary, it came to be debated how they were to set the Turks on shore. To have given them the boat for this purpose would have been dangerous, for they might have returned in it with arms, and taken the vessel. If sent with a portion of the crew, they might rise upon these men, and throw them into the sea. If sent in two detachments, that first landed might have raised the natives, and attacked the boat on its second arrival. At length Lurting offered to take the whole ashore at once, with the aid of two men and a boy. The captain consented to this arrangement, which was carried into effect, without any accident. The Turks, on being set down on the beach, were so much reconciled to their generous captors, as to ask them to go along to a neighbouring village, where they promised to treat them liberally. But Lurting thought it more prudent to return immediately.

Favourable winds brought the vessel quickly to England,

where the story of the captured Turks was already known. So great an interest did the forbearing conduct of the Quakers excite, that the king, the Duke of York, and several noblemen, came on board at Greenwich, to see the men who could act so extraordinary a part. The king took much the same view of the case which the English captain at Majorca had taken. To Thomas Lurting he said, "You should have brought the Turks to me;" to which the mate only made the mild reply, "I thought it better for them to be in their own country."

STORY OF UBERTO.

Genoa, a city on the Mediterranean, was once remarkable as a place of commerce. It was usually governed by a body of nobles; but, on one occasion, the nobles lost their power, and the city was managed for some time by a set of men elected by the people. The leading man in this popular government was Uberto, who, though originally poor, had risen, by his talents and industry, to be one of the most considerable merchants.

At length, by a violent effort, the nobles put down the popular government. They used their victory with rigour, in order to prevent any other attempt being made, in future, to thrust them out of power. Uberto was seized as a traitor, and the nobles thought they used him very gently, when they only decreed that he should be banished for ever from Genoa, and deprived of all his property. To hear this sentence, he was brought before the new chief magistrate Adorno, a nobleman not void of generous feeling, but rendered proud by his sense of high rank, and fierce in consequence of the late broils. Indignant at Uberto, he passed the sentence in very insolent terms, saying, "You—you—the son of a base mechanic, who have dared to trample on the nobles of Genoa—you, by their clemency, are only doomed to shrink again into the nothing from which you sprang."

Uberto bowed respectfully to the court, but said to Adorno that perhaps he might hereafter find cause to repent the language he had used. He then set sail for Naples, where it chanced that some merchants were in his debt.

They readily paid what they owed, and, with this small relic of his fortune, he proceeded to an island in the Archipelago, belonging to the state of Venice. Here his industry and talents for business soon raised him once more to wealth.

Among other places which he sometimes visited as a merchant, was the city of Tunis, at that time in friendship with the Venetians, though hostile to most of the other Italian states, and particularly to Genoa. In Tunis, where the people were Mahommedans, it was customary to make slaves of all Christians taken in war. As Uberto was on a visit to one of the first men of that place at his country-house, he saw a young Christian slave at work in irons, whose appearance excited his compassion. The youth seemed to feel the labour too severe for his slender frame: he leaned at intervals upon his spade, while a sigh burst from his bosom, and a tear stole down his cheek. Uberto addressed him in Italian, and the young man eagerly caught the sounds of his native tongue. By a few kind words, Uberto soon drew from him that he was the son of Adorno, the chief magistrate of Genoa. The banished merchant started at the intelligence, but checked himself, and hastily walked away.

He immediately sought out the corsair captain who had taken the young Adorno. He asked what ransom was expected for the youth, and learned that, as he was believed to be a person of importance, not less than two thousand crowns would be taken. Uberto instantly paid the money. Taking a servant, with a handsome suit of clothes, he returned to the young man, and told him he was free. With his own hands he helped to take off the youth's fetters, and to change his dress. The young Adorno thought it all a dream, and at first could scarcely be persuaded that he was really no longer a slave. But Uberto soon convinced him by taking him home to his lodgings, and treating him with all the kindness due to a friend. When a proper opportunity occurred, the generous merchant put young Adorno into a vessel bound for Italy; and having given him a sum of money sufficient to bear his expenses to Genoa, he said, "My dear young friend, I could with much pleasure detain

you longer here, if it were not for the thought that you must be anxious to return to your parents. Deign to accept of this provision for your voyage, and deliver this letter to your father. Farewell. I will not soon forget you, and I hope you will not soon forget me." The youth poured forth his thanks to his benefactor, and they parted with mutual tears and embraces.

Adorno and his wife meanwhile supposed that the ship containing their son had foundered at sea, and they had long given him up as dead. When he appeared before them, their mourning was changed into a transport of joy. They clasped him in their arms, and for some time could not speak. As soon as their agitation had a little subsided, the youth informed them how he had been taken prisoner, and made a slave. "And to whom," said Adorno, "am I indebted for the inestimable benefit of your liberation?" "This letter," said the son, "will inform you." He opened it, and read as follows:—

"That son of a vile mechanic, who told you that one day you might repent the scorn with which you treated him, has the satisfaction of seeing his prediction accomplished. For know, proud noble! that the deliverer of your only son from slavery is THE BANISHED UBERTO."

Adorno dropped the letter, and covered his face with his hand, while his son expatiated on the virtues of Uberto, and the truly paternal kindness he had experienced from him. As the debt could not be cancelled, Adorno resolved, if possible, to repay it. He exerted himself amongst the nobles of Genoa, to induce them to reverse the sentence which had been passed on Uberto. Time having softened their feelings, they granted his request, and he soon had the pleasure of communicating to Uberto the intelligence that he was once more a citizen of Genoa. In the same letter he expressed his gratitude for his son's liberation, acknowledged the nobleness of Uberto's conduct, and requested his friendship. Uberto soon after returned to his native city, where he spent the remainder of his days in the enjoyment of general respect.

UNCLE TOBY AND THE FLY.

"My uncle Toby was a man patient of injuries—not from want of courage, where just occasions called it forth, nor from any insensibility or obtuseness of his intellectual parts. He was of a peaceful placid nature; no jarring element in it, all was mixed up so kindly. My uncle Toby had scarce a heart to retaliate upon a fly. 'Go,' says he, one day at dinner, to an overgrown one which had buzzed about his nose, and tormented him cruelly all dinner time, and which, after many attempts, he had caught at last, as it flew by him; 'I'll not hurt thee,' says my uncle Toby, rising from his chair, and going across the room with the fly in his hand; 'I'll not hurt a hair of thy head! Go,' says he, lifting up the sash, and opening his hand as he spoke, to let it escape—'go, poor wretch! get thee gone: why should I hurt thee? This world is surely wide enough to hold thee and me.'"

MERCY.

The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice blessed;
It blesseth him that gives, and him that takes:
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown:
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway—
It is enthroned in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's,
When mercy seasons justice. Think of this,
That, in the course of justice, none of us
Should see salvation. We do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy.

Cease from anger, and forsake wrath; fret not thyself in anywise to do evil.—Psalm, xxxvii. 8.

Blessed are the merciful, for they shall obtain mercy. Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven.—Matthew, v. 7, 43–45.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him?—till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.—Matthew, xviii. 21–35.

Banish all malignant and revengeful thoughts. If your revenge be not satisfied, it will give you torment now; if it be, it will give you greater hereafter. None is a greater self-tormentor than a malicious and revengeful man, who turns the poison of his own temper in upon himself. The Christian precept in this case is, "Let not the sun go down upon your wrath;" and this precept, Plutarch tells us, the Pythagoreans practised in a literal sense—"who, if at any time, in a passion, they broke out into opprobrious language, before sunset gave one another their hands, and with them a discharge from all injuries; and so, with a mutual reconciliation, parted friends."—MASON.

A man asking Diogenes what course he should take to be revenged of his enemy, "Become a good man," answered the philosopher.

There is a manner of forgiving so divine, that you are ready to embrace the offender for having called it forth.—LAVATER.

He that cannot forgive others, breaks the bridge over which he must pass himself; for every man hath need to be forgiven.—LORD HERBERT.

It has been a maxim with me to admit of an easy reconciliation with a person, whose offence proceeded from no depravity of heart; but where I was convinced it did so, to forego, for my own sake, all opportunities of revenge; to forget the persons of my enemies as much as I was able, and to call to remembrance, in their place, the more pleasing idea of my friends. I am convinced that I have derived no small share of happiness from this principle.—SHENSTONE.

There are two things that affect the heart of every ingenuous man most deeply, namely, good-natured and generous offices from those to whom we have been injurious; and an ill-natured and unchristian treatment from those to whom we have been very kind and affectionate. As for the former, we can make a shift to bear their hatred, because we have deserved it: but we cannot bear their love; it quite confounds and overpowers us.—SEED.

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GENTLENESS.

In most circumstances, a gentle behaviour is much more likely to procure us respect, and to enable us to attain our ends, than a harsh, or proud, or threatening demeanour. The reason is, that when we try to do any thing by force with our fellow-men, we unavoidably raise a feeling of resistance in them. They do not like to be told to do a thing at their peril. Their pride rises at such a command, and they are disposed rather to refuse than to obey. If obliged to obey, they obey with reluctance, and do what is to be done as ill as possible, or in such a way as to be disagreeable to him who commands, just to revenge themselves upon him. If, on the contrary, we try gentle means, we do not offend the pride of the other party, or raise any other resisting feeling in him; and he does what we want with good will, and therefore satisfactorily.

THE WIND, THE SUN, AND THE TRAVELLER: A FABLE.

A dispute once arose betwixt the north wind and the sun, about the superiority of their power; and they agreed to try their strength upon a traveller, which should be able to get his cloak off first.

The north wind began, and blew a very cold blast, accompanied with a sharp driving shower. But this, and whatever else he could do, instead of making the man quit his cloak, obliged him to gird it about his body as close as possible. Next came the sun; who, breaking out from a thick, watery cloud, drove away the cold vapours from the sky, and darted his sultry beams upon the head of the poor weather-beaten traveller. The man, growing faint with the heat, and unable to endure it any longer, first throws off his heavy cloak, and then flies for protection to the shade of a neighbouring grove.

JOSEPH HOLT AND THE CONVICTS.

The men who have been banished to New South Wales for crimes committed in Britain, are obliged to work in chains on the farms of the free settlers, receiving only their food for their work, and always punished by flogging on the back when they are idle or disorderly.

Some years ago, Mr Cox, a farmer, appointed one Joseph Holt to superintend the convicts who worked on his estate. Mr Holt, who was a man of good sense and considerable benevolence, resolved to try if he could manage the men by some better means than the fear of the lash. He therefore began to feed them a little better than formerly; he paid them for all they did beyond their stated tasks; and when any one stole from him, he called them together, and said, "There is a thief amongst you; till he is discovered, I stop all your extra allowances; it is therefore your interest to find him out: let him be found out accordingly, and punished by yourselves, for I do not wish that any man should be flogged." The convicts saw that this was just, and that Mr Holt wished to use them well. They therefore found out and punished the thief amongst themselves. By these means, theft and all other improper behaviour ceased in this band of convicts. There was never afterwards the least use for the lash amongst them, and they were all as comfortable and happy as it was possible for men to be in such a situation.

ALPHONSO, KING OF SICILY AND NAPLES.

This sovereign was one of the most prosperous of modern times, and chiefly through his gentle and benevolent dispositions. When only king of Arragon, he trusted entirely to the love of his subjects, amongst whom he used to walk without state and without guards. When some one suggested that he thus exposed himself to danger, he said, "A father has nothing to fear among his children," meaning that he considered his people as a family, of which he was the father. Seeing a galley about to sink with its crew and a number of soldiers, he leapt into a shallop or little boat, to go to its relief, saying, "I would rather share than behold their calamity." He was very ready to forgive offenders. A

document containing the names of certain nobles who had conspired against him, being put into his hands, he instantly tore it in pieces, without looking into it. It was his maxim, that, while the good are secured by justice, the bad are won by clemency.

The kingdom of Naples, including Sicily, was left to him by its former ruler; but he had to contend with a rival before he could establish himself in that country. In this contest, his kind nature did as much as his arms. He gained the important town of Gaeta entirely by an act of generosity. It was held out against him by his enemies, and starvation had reduced the inhabitants to great misery. To make their provisions last the longer, the garrison thrust out all the old people, the women, and the children. Alphonso had it in his power to drive back all these into the town, by which it must have been obliged so much the sooner to surrender. His officers recommended him to do this; but he could not bear to think of the misery which would have been the consequence. "I value the safety of so many of my fellow-creatures," said he, "more than a hundred Gaetas;" and he allowed them to pass through his army. Every one exclaimed against his conduct as mad; but a little time proved that it was not only a benevolent but a wise act, for the citizens, melted by his generosity, soon after submitted to him of their own accord.

Alphonso succeeded, in the year 1442, in establishing himself as King of Naples; from which period till his death, twenty-six years after, he was considered the most powerful and influential prince in Italy. He is distinguished in history by the name of ALPHONSO THE MAGNANIMOUS.

THE CATARACT AND THE STREAMLET.

Noble the Mountain Stream,
Bursting in grandeur from its vantage-ground;
Glory is in its gleam
Of brightness; thunder in its deafening sound!

Mark how its foamy spray,
Tinged by the sunbeams with reflected dyes,
Mimics the bow of day,
Arching in majesty the vaulted skies!—

Thence, in a summer-shower,
Steeping the rocks around:—Oh! tell me where
Could majesty and power
Be clothed in forms more beautifully fair?

Yet lovelier, in my view,
The Streamlet, flowing silently serene;
Traced by the brighter hue,
And livelier growth it gives;—itself unseen!

It flows through flowery meads,
Gladdening the herds which on its margin browse;
Its quiet beauty feeds
The alders that o'ershade it with their boughs.

Gently it murmurs by
The village churchyard:—its low, plaintive tone
A dirge-like melody,
For worth and beauty modest as its own.

More gaily now it sweeps
By the small school-house, in the sunshine bright;
And o'er the pebbles leaps,
Like happy hearts by holiday made light.

May not its course express,
In characters which they who run may read,
The charms of gentleness,
Were but its still small voice allowed to plead?

What are the trophies gained
By power, alone, with all its noise and strife,
To that meek wreath, unstained,
Won by the charities that gladden life?

Niagara's streams might fail,
And human happiness be undisturbed:
But Egypt would turn pale,
Were her still Nile's o'erflowing bounty curbed!

CONSCIENTIOUSNESS—RESPECTING THE PROPERTY OF OTHERS.

Almost all people possess some things, which they value, and wish to keep for their own use. A boy has his play-things and his books, and occasionally some pocket-money. A man may have a good deal of money; he may have a house, with furniture; he may have land. Whatever any one has fairly acquired, is his *property*, and no other person has a right to it. If one boy takes play-things or any thing else from another against his will, he commits the crime of theft. So, if one man takes money or any thing else, belonging to another, he commits the crime of robbery. What makes it wrong to take property that does not belong to us? It is chiefly this—that one who is deprived of his property is thereby made unhappy. He has lost, perhaps, what he had fairly earned by his own labour. His labours have therefore been vain, while one who did not labour is the gainer. But it is of importance to all that no one should ever take what is not his own. Men in general work, that they may themselves be the gainers by their labours. If they find that much of what they gain is unjustly taken from them, their inclination to labour slackens; others become indifferent too; and the comfort of the world is diminished. It is therefore proper that we should respect the property of our neighbours. We should not take the least particle of it—not even a crumb of bread.

A young person may perhaps think otherwise at first. He sees something not his own, within his reach, and he thinks how delightful it would be to take that thing. Let him just consider how he should like, if any thing of his were taken, in like manner, by another boy or girl. Would he not, in that case, feel himself greatly injured, and would he not think very ill of the thief? So, by his taking property not his own, does he injure the owner; and just so is he liable to be despised as a thief.

Besides, the taking of another's property is liable to be

punished when it is detected. One who is inclined to steal is apt to suppose that he will escape detection, and not be punished. But of this he never can be sure. Crimes are every day discovered in ways that the criminal could never have thought of. Hence no one ever thrives long by taking what is not his own. Honesty is always found ultimately to be the best policy.

THE ROBBER SPARROW.

A martin had built a nice nest for himself in the upper corner of a window, leaving a little hole to go out and in at. As the martin had taken all the trouble of building the nest, it was rightfully his property; it belonged to no other bird, for no other bird had had any of the trouble of building it. A sparrow, of felonious dispositions, chose to pop into the martin's nest, when the martin was from home; and when the martin returned, he found his place occupied by the sparrow, who, looking out of the hole, pecked at him fiercely, and would not on any account let him get into his own house. The martin, who is a gentle bird, found himself no match for the sparrow; but it is supposed that he went and related his case to a few of his friends, for in a little while, a number of martins were observed to come to the spot, as if to endeavour to persuade the sparrow to retire. The intruder, however, still kept his place, easily defending himself against them all. They then went off again, and returning each with a little mud in his bill, proceeded to build up the entrance to the nest, so that the sparrow soon died for want of food and air, and was thus punished for his roguery and violence.

THE MILAN DOOR-KEEPER.

Whatever belongs to any one continues to be always his, till he relinquishes it of his own free will, or till he forfeits it by the award of the law. If we find, therefore, any thing which another has lost, it is not our property: we are bound to give it back to him who lost it, if he can be found.

A poor man who kept the door of a lodging-house at Milan, found a purse with two hundred crowns in it; and, so

far from thinking of keeping it to himself, he immediately gave public notice of his having found it, by means of the town-crier. The gentleman who had lost the purse came to the door-keeper, and on his giving proof that it belonged to him, it was restored. Grateful to the finder, he offered the poor man twenty crowns; but the door-keeper said he had only done his duty, and desired no reward. The gentleman entreated him to take ten—then five—but found him determined on accepting nothing for merely doing what he ought to have done. This greatly distressed the owner of the purse, and throwing it on the ground, he exclaimed, "Nay, then, it is not mine, and I will have nothing to do with it, since you refuse to accept any thing." The honest door-keeper was then prevailed on to take five crowns, which he immediately gave away to the poor.

LEONARD.

At the age of twelve, Leonard had the misfortune to lose his father. His mother was unable to work for him, and he had no other friend to depend upon. He resolved to be a burden to no one, but to make his own way in the world. "I can read pretty well," said he to himself; "I can also write a little, and cast accounts: if I am honest and industrious, why should I not be able to earn my own bread?" He therefore took leave of his mother, and went to a neighbouring town, where he inquired for a certain merchant, who had been a friend of his father. He begged of Mr Benson, for this was the name of the merchant, that he would take him into his employment, and promised to serve him with zeal and fidelity. The merchant, having then need of an apprentice, willingly took charge of Leonard, who did every thing in his power to give satisfaction to his master. If he ever happened to forget any duty, or to make any error in writing, he frankly confessed his fault, and sought to repair it by, if possible, still greater zeal and activity. Mr Benson could not be otherwise than pleased with so faithful an apprentice, and soon began to place much confidence in him.

Leonard would have now been quite happy, if he had not chanced to excite the hatred of Mr Benson's house-

keeper, who looked upon him as a spy on her actions, which were not always quite honest. In the hope of causing him to be turned away, she told false tales of him to her master. But the whole of Leonard's conduct had been so good, that Mr Benson put no faith in these base insinuations. To make quite sure of the honesty of the boy, he resolved to put it to a severe proof. For this purpose he charged Leonard to make certain purchases, giving him more money than was necessary: to his great delight, Leonard returned every farthing over and above what was required. One day he left behind him in the counting-room a piece of gold, which Leonard found in the presence of the housekeeper. She requested him to divide it with her; but he declared, without a moment's hesitation, that he would return it to his master, to whom it belonged; and he immediately proceeded to do so. Mr Benson was so pleased with the boy's conduct, that he gave him a present of the money, and as he had no children of his own, he soon after adopted Leonard as his son, and left him the whole of his fortune.

MOSES ROTHSCHILD.

At the time of the French Revolution, there lived at Franckfort on the Maine, in Germany, a Jewish banker, of limited means, but good reputation, named Moses Rothschild. When the French army invaded Germany, the Prince of Hesse Cassel was obliged to fly from his dominions. As he passed through Franckfort, he requested Moses Rothschild to take charge of a large sum of money and some valuable jewels, which he feared might otherwise fall into the hands of the enemy. The Jew would have declined so great a charge, but the prince was so much at a loss for the means of saving his property, that Moses at length consented. He declined, however, giving a receipt for it, as in such dangerous circumstances he could not be answerable for its being safely restored.

The money and jewels, to the value of several hundred thousand pounds, were conveyed to Franckfort; and just as the French entered the town, Mr Rothschild had succeeded in burying it in a corner of his garden. He made no attempt

to conceal his own property, which amounted only to six thousand pounds. The French accordingly took this, without suspecting that he had any larger sum in his possession. Had he, on the contrary, pretended to have no money, they would have certainly searched, as they did in many other cases, and might have found and taken the whole. When they left the town, Mr Rothschild dug up the prince's money, and began to make use of a small portion of it. He now throve in his business, and soon gained much wealth of his own.

A few years after, when peace came, the Prince of Hesse Cassel returned to his dominions. He was almost afraid to call on the Franckfort banker, for he readily reflected that, if the French had not got the money and jewels, Moses might pretend they had, and thus keep all to himself. To his great astonishment, Mr Rothschild informed him that the whole of the property was safe, and now ready to be returned, with five per cent. interest on the money. The banker at the same time related by what means he had saved it, and apologised for breaking upon the money, by representing, that, to save it, he had had to sacrifice all his own. The prince was so impressed by the fidelity of Mr Rothschild under his great trust, that he allowed the money to remain in his hands at a small rate of interest. To mark also his gratitude, he recommended the honest Jew to various European sovereigns, as a money-lender. Moses was consequently employed in several great transactions for raising loans, by which he realised a vast profit. In time he became immensely rich, and put his three sons into the same kind of business in the three chief capitals of Europe, London, Paris, and Vienna. All of them prospered. They became the wealthiest private men whom the world has ever known. He who lived in London left at his death seven millions sterling. The other two have been created barons, and are perhaps not less wealthy. Thus, a family whose purse has maintained war and brought about peace, owes all its greatness to one act of extraordinary honesty under trust.

Thou shalt not steal.—Eighth Commandment.

Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.—Paul's Epistle to the Ephesians, iv. 28.

Why should I deprive my neighbour
Of his goods against his will?
Hands were made for honest labour,
Not to plunder or to steal.

'Tis a foolish self-deceiving,
By such tricks to hope for gain:
All that's ever got by thieving
Turns to sorrow, shame, and pain.

WATTS.

CONSCIENTIOUSNESS—RESPECTING THE REPUTATION OF OTHERS.

THERE are many things besides actual property, on which men set a value. Amongst these, a *good name* is one of the most important. By a good name is meant a general understanding respecting any person, that he is a good man. When such is the general understanding respecting any person, he is esteemed by his fellow-creatures; they trust to him; they employ him; they speak favourably of him; in many ways he is advanced by his good name. Now, every one who *is* a good man is entitled to have a good name. It is one of his rights. If he get it, his virtue has one of its rewards, and he is encouraged so far to persevere in goodness. But if it is withheld from him, or taken from him without just cause, he is wronged; the encouragement to be really good, is wanting; his virtue may fall off; and others, seeing how his goodness has been so ill rewarded, may not be at the pains to endeavour to be good.

We thus see how important it is that every one should be spoken of, or reputed, exactly according to his merits.

There are two ways of injuring the reputation of others.

The one way is to assert something positively evil respecting a neighbour—to say that he has committed some actual wickedness, or to allege that he habitually omits some important duty. This is *calumny*. The other way is to speak slightingly of his merits, or surmise false motives for all the apparent good he does. This is *detraction*. To destroy the good name of a fellow-creature by either means, is as wicked as to take away his goods. We should be extremely cautious, therefore, in all we say of a neighbour, and the more so, because, if we do any injury to his reputation, it is almost impossible to repair it. The words, once out of our mouths, can never be recalled. They are reported by one to another; are exaggerated, as they go along; and at last come to imply something much worse than what was originally meant. Our neighbour thus suffers, perhaps without ever knowing why. One who wishes to be conscientious respecting the reputation of his fellow-creatures, will never speak calumniously or detractingly of any one, and never repeat any speeches of that kind which he hears.

CONSPIRACY AGAINST SOCRATES.

Socrates, the Greek philosopher, was one of the wisest and best men who ever lived. "He was," says Xenophon, "so pious, that he undertook nothing without asking counsel of the gods; so just, that he never did the smallest injury to any one, but rendered essential services to many; so temperate, that he never preferred pleasure to virtue; and so wise, that he was able, even in the most difficult cases, without advice, to judge what was expedient and right." He spent his whole life in endeavouring to make his fellow-creatures better and happier. Yet this man was not, for all his worth, exempt from calumny.

There was a set of teachers who had great reputation and influence in Athens, on account of their plausible speeches, though they had no regard for truth, and only aimed at showing off their abilities. These Sophists, as they were called, detested Socrates, for he was unsparing in his efforts to expose their errors, and save the young men from being

misled by them. He was at the same time disliked by many other persons, on account of his zeal in denouncing certain corruptions in the state by which they profited. In short, he was too honest for his time, and for the people amongst whom he lived.

The enemies of Socrates conspired to ruin him, and calumny was the means they adopted for this end. The Athenians, like many other ancient nations, worshipped a great variety of gods; but Socrates was inclined to believe that there was but one true God, the author of all things; although, from prudence, he deemed it best to conform in some measure to the superstitions of his fellow-citizens, and to conceal his real opinions. His enemies knew well what the ignorant multitude would think of him, if once convinced that he disbelieved in or despised their gods. They therefore began to insinuate publicly that Socrates did not acknowledge the gods whom the state acknowledged, and that he corrupted the youth with his wicked doctrines. His pure life and true wisdom could not save him from the effects of these calumnies. Convinced that he was an impious wretch, the people forgot all their former respect for him, and wished that he should be brought to punishment. When his character had thus been ruined, his enemies came openly forward, and accused him, before judges, of what, even had it been true, would have been no offence at all. Socrates ably defended himself; but the judges, being prejudiced against him, found him guilty, and condemned him to die by drinking poison. Thus was one of the greatest sages the world ever saw, destroyed through the effects of a base calumny.

HELEN PRIME.

Helen Prime is remarkable for a disposition to detract from the merits of her friends. She praises none but those who are decidedly inferior to herself in person, accomplishments, and situation in the world. All who are generally admired, she seeks by every means to depreciate, as if from an uneasy sense of their superiority to herself.

If she hears Mr So-and-So, a person of acknowledged benevolence, praised, she says, "He is benevolent, to be

sure; but I suppose his left hand knows all that his right hand does. Can any one tell me of his *secret* benevolences?"

"Maria Hall," Helen Prime says, "*seems* all goodness; but, for my part, I would rather that people would seem what they are. I detest fruit with a fair outside and a hollow heart."

"Lizzy Price," Helen says, "is devoted to her rich, old, disagreeable uncle—old, disagreeable, and *rich*."

Helen fancies that what is unanswered is proved. It is difficult to specify Mr So-and-So's secret benefactions. Maria Hall's goodness is apparent to every one; but it is not easy to disprove the assertion that she is hollow-hearted. Lizzy Price's uncle is undeniably rich; but no one but Helen Prime ever ventured to say, or, I believe, ever thought, that she was the more devoted to him on that account.

If we would avoid this cruel fault of Helen Prime, we must keep the fountain of our thoughts pure—we must "think no evil." Nothing enlarges the heart more than a generous faith in others.

Thou shalt not bear false witness against thy neighbour.—Ninth Commandment (Exodus, xx. 16.)

Be not a witness against thy neighbour without cause; and deceive not with thy lips.—Proverbs, xxiv. 28.

He that loveth pureness of heart, for the grace of his lips, the king shall be his friend.—Proverbs, xxii. 11.

The lip of truth shall be established for ever: but a lying tongue is but for a moment.—Proverbs, xii. 19.

Sharp-sighted, or what are called quick-witted people, are very apt to take a pride in spying defects that are not obvious to common observers. Such keenness as this may sharpen the wit, but it hardens the heart, and prevents the growth of that sweet grace, humility. Keep as sharp a look-out as you please for good qualities, good deeds, and kind words; and be not like those who would seem to prefer looking at the spots on the sun, to enjoying its light.

Those people who value themselves on their sharp-

sightedness are always on the outlook lest they be duped, or, as they express it, taken in. Better is it to be a dupe through life, than to be suspicious and distrustful of your fellow-beings. The credulity which has faith in goodness, is a sign of goodness.—MISS SEDGEWICK.

CONSCIENTIOUSNESS—RESPECTING THE NATURAL RIGHTS OF OTHERS.

EVERY man has a right by nature to his personal freedom. He is entitled to do what he pleases, that is not offensive or hurtful to others. He is entitled to think on any subject as he pleases, and also to express his thoughts, if he does not thereby tend to endanger the public peace. Therefore, for one man to make another a slave, or to attempt to control his actions or his thoughts when he is not doing harm to any one, is as great a breach of conscientiousness as to seize his land or filch his purse.

INSURRECTION OF THE JACQUERIE IN FRANCE.

Kings, nobles, and all others who have much power or influence over their fellow-creatures, ought to use that power with mildness and equity, and, as far as in them lies, for the benefit of those beneath them. When they do otherwise, the results are often dreadful, for though the people are generally disposed to submit to a just and beneficent rule, they become infuriated under oppression and injustice. Of this we find a memorable instance in the wars of the Jacquerie, which took place in France in the fourteenth century, as thus described by Sir Walter Scott:—

"This Jacquerie, or war of the peasants, so called because the gentry gave to them the contemptuous name of *Jacques Bonhomme*, or Goodman James, was the most dreadful scourge which had yet ravaged France. It arose from the oppression, scorn, and injury, which the peasants, or culti-

vators of the soil, had long sustained at the hands of the nobility and gentry. These last saw in the peasantry creatures whom they deemed of an inferior species to themselves, and whose property and persons they held alike at their disposal. What little protection the common people had received from the crown, was now at an end, by the king's captivity, and the general confusion throughout the kingdom. In these sad days, each noble or knight became the uncontrolled tyrant of the estate which belonged to him; and most of them were induced, by the intoxication attending the possession of arbitrary power, to make a harsh and tyrannical use of their privileges, each practising on his vassals the most unlimited oppression. The effects of such absolute power at length drove to despair the peasantry, who were themselves starving, while, as an insult to their misery, they saw their lords revelling in the excess of luxury and ill-timed extravagance. Seizing such rustic arms as pitchforks, scythes, clubs, and reaping-hooks, they rose with fury, and joined together in large bodies, resolving to destroy all the nobility and gentry in the kingdom.

This insurrection took place in several provinces; and, as is usually the case in a war of such a description, where an oppressed and ignorant people burst suddenly from their bondage, and revel in every licence which ignorance and revenge can suggest to them, they burnt or pulled down the houses of the nobility, stormed their castles by main force, misused their wives and daughters, put them to various modes of death, equally cruel and protracted, and in short behaved like fierce bandogs, suddenly unloosed from their chain, and equally incapable of judgment and of humanity. We willingly leave these horrors in oblivion, only remarking, that it is a double curse of slavery and oppression, that for a time it renders its victims, after they have succeeded in breaking their bonds, incapable of thinking like human beings."

THOMAS CLARKSON.

Previously to the year 1785, scarcely any one had publicly questioned the propriety of keeping slaves in the West Indies, or of annually adding thousands to their number

by importations of negroes from Africa. In that year the master of Magdalen College, Cambridge, gave out amongst the students, as a subject for one of the university prizes, the question, "Is it right to make slaves of others against their will?" Thomas Clarkson, one of the students, took pains to acquire information on the subject, and his essay gained the prize. The day after reading it in public, he set out on horseback for London. His essay occupied all his thoughts. As he journeyed on, he became at times seriously affected. At length, stopping his horse, he sat down by the wayside. He tried to persuade himself that the contents of the essay were not true, but the authorities were such as to make this seem impossible. Allowing, then, that such cruelties were perpetrated by Britons upon the poor Africans, he could not help feeling that it was an imperative duty in some one to undertake the task of awaking public feeling to a just sense of the case. He reached London in a state of great agitation. Soon afterwards, he published his essay, which attracted much attention. Still he saw that something else was necessary. The publication of an essay was not sufficient of itself to put an end to the slave trade. He became convinced that it was necessary that some one should entirely devote himself to this object. The question then was, was he himself called upon to do it? His own peace of mind required that he should give a final answer to the question. To do this he retired frequently into solitude. The result was, that, after the most mature deliberation, he resolved to devote his whole life, should it be necessary, to the cause.

Mr Clarkson originated a society for the abolition of the slave-trade, and many influential men became members of it. By holding meetings, and by publishing descriptions of slavery, and arguments against it, this society soon roused the indignation of a large portion of the public against the trade. Mr Clarkson, as secretary, was the person on whom most of the trouble fell. For six years he laboured so hard at his duties, that at length his constitution seemed about to give way; his hearing, voice, and memory, were nearly gone; and he was obliged, for the sake of life, to relax in his exertions. Eight years after, finding his health restored,

he returned to his generous labours. In the course of these, he suffered great reproach from all who had an interest in slavery, and his life was on more than one occasion exposed to danger. He nevertheless persevered, till, in 1807, an act of parliament was passed for abolishing the slave-trade—an event, to have foretold which twenty years before, would have caused any one to be set down as a visionary.

The example of Britain was followed in a few years by most other European governments; and in 1834, slavery itself was extinguished in the British dominions, at the expense of twenty millions of pounds sterling. All of these great results, by which so much human misery is spared, may be traced to the benevolence of one man, who, through mere love of his fellow-creatures, and a strong sense of justice, devoted himself to a task from which all ordinary minds would have shrunk.

CONSCIENTIOUSNESS—IN DISCHARGE OF DUTY.

When any one agrees, for money or other reward, to do any thing for another, whether to serve in his house, or to dig in his field, or to work in his shop or factory, or to attend to his health or defend his interests at law, that other person trusts to have the service well done. If the serving party do not faithfully perform his duty, he deceives his employer, and takes money which he has not fairly earned—which is nearly the same thing as stealing it. One may engage to work to another for a certain time every day—say for ten hours—for which he is to receive certain wages. If he idles an hour, he may be said to steal from his employer the tenth part of what he receives.

In order to be entitled to esteem, every one who undertakes any service for another must faithfully and carefully do the whole of what he undertakes. If the engagement refer to time, he must not spend a minute unnecessarily in idleness.

There are also duties which we have to perform to large classes of men, or to the nation at large; and here we are as much called upon to be faithful to our trust. In electing a public servant or officer, those who exercise the right of choosing are called upon to consider nothing but the fitness of the candidate to perform his duties well. A magistrate or any other ruler must act solely for the public good. A judge must use every endeavour to do justice between man and man. Neither for fear nor favour should we allow ourselves to be prevented from executing these public duties faithfully.

If a friend asks us for our advice, we are equally bound to advise what we conscientiously think will be best for his interest. If he wishes to know our opinion of any one whom he intends to employ or trust, we must give our opinion truly. We must not, from good nature or fear of offending, recommend one of whom we do not think well. That would be to deceive our friend, and induce him to trust one who might deceive him still more. We should, in such a case, tell the whole truth, however painful it may be to do so.

THE BLIND BEGGAR AND THE DOG.

When a poor old blind man is obliged to live by begging, he sometimes employs a dog to lead him about. He holds the animal by a string, and trusts to its sense and fidelity for being led in the right path, and not into deep waters, or over precipices, where his life would be in danger. In the city of Rome there was once a blind beggar, who was conducted by a dog. It was a dog of uncommon sagacity, and very kind, and also just, in all its dealings with its master. The old man went twice a-week through certain streets, calling at particular houses, where he expected to receive alms. The dog knew all the proper streets, through which his master was to be led, and also every door in those streets, where it was likely that any thing would be got. While the old man was knocking at the door, and asking for alms, the dog lay down to rest; but as soon as the alms had been either given or refused, the animal rose, and proceeded to

the next house where its master usually applied. When a halfpenny was thrown from a window, the beggar, being blind, could not seek for it; but the dog never failed to search it out: he always took up the coin in his mouth, and put it into the blind man's hat. Sometimes bread was thrown from windows, and here it might have been expected that the poor animal, being probably ill fed at home, would be inclined to take the morsel to himself. But, however hungry he might be, he never tasted the least bit of food, unless it was given to him by his master.

Such conduct in a human being, springing from the right motives, would be highly commendable.

GENERAL WASHINGTON.

General Washington, President of the United States of America, had a friend, who had fought with him in the war against Britain, and continued in peace to be his almost daily companion. This friend was a pleasant, sociable man, of unobtrusive manners, but possessed of no great qualifications for business. A lucrative office in the gift of the president chancing to fall vacant, many conceived that this gentleman would have no difficulty in obtaining it, thinking that Washington could never refuse such a favour to a man who had not only served the state well as a soldier, but was almost necessary to his own domestic happiness.

Another candidate for the office appeared. This was a political opponent of Washington, but a man of decided integrity, and great talents for business. Every one considered the application of the second person hopeless. No glittering testimonial of merit had he to present to the eye of Washington; he had done much to thwart the measures of the president, and he was opposed by one whom Washington regarded as his dearest friend. What was the result? The enemy of Washington was appointed to the office.

A mutual friend, who interested himself in the affair, ventured to remonstrate with the president on the injustice of the appointment. The reply of that great man was as follows:—"My friend I receive with a cordial welcome; he is welcome to my house and welcome to my heart; but

with all his good qualities, he is not a man of business. His opponent is, with all his political hostility to me, a man of business; *my private feelings have nothing to do in this case.* I am not George Washington, but President of the United States; as George Washington, I would do this man any kindness in my power; but as President of the United States, I can do nothing."

JUDGE GASCOIGNE.

The Prince of Wales, son of Henry IV., king of England, was not incapable of feeling what was right, but of hot temper, and attached to the company of profligate men. One of his companions, being indicted for an offence before Sir William Gascoigne, was condemned, notwithstanding the interest which the prince made in his favour. The prince was so much enraged at the condemnation of his friend, that he struck the judge as he sat on the bench. Though this was a very violent and wicked action, many men would have feared to complain of or punish it, from fear of the prince, or of his father. But Sir William Gascoigne knew his duty, and resolved to execute it at all hazards. He instantly ordered the prince to be committed to prison.

The culprit, now sensible of his error, submitted to the order, for he had sufficient sense to know that, in law, there ought to be no favour on account of rank.

The conduct of the king, when informed of the circumstance, was not to be less admired. He exclaimed, "Happy am I in having a magistrate possessed of courage to execute the laws; and still more happy in having a son who will submit to such chastisement!"

THE CONSCIENTIOUS ELECTOR.

The royal burghs in Scotland are united in fours and fives for the election of their representatives in parliament, every four or five electing one representative. Formerly, the electors or voters in each burgh were the members of the town-councils, who were generally in each case about sixteen or eighteen in number. When the electing burghs

were four, and two were for one candidate and two for another, the election was settled by a casting or double vote given by one of them; and this right of giving a double vote was enjoyed by each in its turn.

It chanced, in 1807, when a general election took place, that, in a burgh which had the casting vote on that occasion, the members of the council were so equally divided between the two candidates, that the choice came to depend on the vote of one man; and he was only a poor blacksmith. The agents of one of the candidates went to this humble artisan to endeavour to secure his vote; but he frankly informed them that he had made up his mind in favour of the other candidate. They used every argument they could think of, to induce him to alter his resolution, but in vain. They then held out hints, that, if he would vote for their friend, he should be rewarded with a good post, besides having his children provided for; but still he remained firm to his purpose. He said his vote was a trust he enjoyed for the benefit of his fellow-citizens; he was bound to use it in the way his conscience told him to be best for their interest; it was not a thing to be disposed of for his own advantage, or to gratify any other single individual, and he therefore would not so dispose of it. The agents, still persisting, offered him a large sum of ready money, in addition to their promises of future favour; but with the like ill success. They increased the sum from five hundred to a thousand pounds, and from a thousand to fifteen hundred; but all was in vain, although the smallest of these sums was much more than the poor man could hope ever to gather by honest industry in the whole course of his life. They then took their leave, and he next day voted for the opposite candidate, who had conscientiously abstained from offering him any bribe.

Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's.—Deuteronomy, i. 17.

He that saith unto the wicked, Thou art righteous; him shall the people curse: nations shall abhor him.—Proverbs, xxiv. 24.

It would be an unspeakable advantage, both to the public and private, if men would consider that great truth, that no man is wise or safe, but he that is honest: all I have designed is peace to my country, and may England enjoy that blessing when I shall have no more proportion of it, than what my ashes make.—SIR WALTER RALEIGH.

CONSCIENTIOUSNESS—AS TO DEBT.

WHEN any one accepts of any service, or purchases any thing, from another, without making immediate payment, the sum owing becomes a debt; and he who accepts the service or makes the purchase, becomes a debtor; the other party being a creditor.

In business, the convenience of the parties makes it unavoidable that one party should often become the debtor of another. In the affairs of private life, people are also obliged sometimes to be debtors and creditors to each other. It is quite fair and proper that one person should give credit and another contract debt, when it is for their mutual convenience to do so, and when there is little reason to fear that the debtor will be able to make payment at the proper time. But for any one to contract debt which he has little or no hope of ever discharging, is very wrong. One man thus makes use of another's means for his own benefit. He lives by the labours of another. It is, in fact, only a mean kind of robbery.

An honest man only contracts debt when it is necessary to do so, and when he is quite sure of being able to pay his creditor. He does not forget his debt. He remembers it carefully; and if unexpectedly he finds a difficulty in discharging it, he is distressed in mind on account of it, and never relaxes in his efforts until he has acquired the means of clearing it off to the last farthing.

THE MARGRAVE OF BAREITH.

George Lewis, Margrave of Bareith [sovereign of a small state in Germany], who lived nearly a hundred years ago,

found himself deeply in debt, with an empty treasury. It was suggested to him that the proper way to relieve himself from his difficulties, was to lay new taxes on his subjects. A less conscientious prince would not have hesitated to adopt this plan, which would appear to him as the only one consistent with his own dignity and ease. But the Margrave, reflecting that his people had not been the cause of the debt, resolved that they should not be burdened with its payment. He immediately dismissed a useless and expensive train of servants and horses, retired to live economically at Geneva, and caused the money which he thus saved from his ordinary expenses, to be applied to the discharge of the debt. When the whole was paid off, he returned to his country, to enjoy his former state, and the increased love of his people.

MR DENHAM, AN HONOURABLE DEBTOR.

It sometimes happens that, owing to disappointments and losses in business, a merchant or trader finds his means far short of the amount of his debts, and, despairing of ever being able to pay them, he calls together his creditors, and divides amongst them all he has, for which they generally grant him a full discharge. A merchant who does this is said to be bankrupt; and an honest bankrupt is entitled to pity, rather than liable to blame. But, though clear of his debts by law, he is still bound in conscience to pay in full, if that should ever be in his power. Few are so fortunate as to be able to do this, and still fewer have done it; but those who have, deserve to be greatly honoured for their conduct.

Dr Franklin relates the following anecdote of Mr Denham, an American merchant:—"He had formerly been in business at Bristol; had failed in debt to a number of people; compounded, and went to America. There, by a close application to business as a merchant, he acquired a plentiful fortune in a few years. Returning to England in the ship with me, he invited his old creditors to an entertainment, at which he thanked them for the easy composition they had favoured him with; and when they expected

nothing but the treat, every man, at the first remove, found under his plate an order on a banker for the full amount of the unpaid remainder, with interest."

THE MARQUESS WELLESLEY.

The Earl of Mornington, father of the Marquess Wellesley and of the Duke of Wellington, died several thousand pounds in debt. By virtue of a peculiar law, his property was inherited by his eldest son, the Marquess Wellesley, without being liable for the payment of his debts. The marquess, nevertheless, from a conscientious spirit, resolved to discharge all these debts, before he should allow himself fully to enjoy the family property. He lived for a few years with rigid economy, and thus saved enough of money to pay every farthing which his father had owed.

Among the creditors of the deceased earl, was one who applied for the payment of L.150 [a hundred and fifty pounds]. The young lord, upon examination, found that it had been transferred by a poor old man, to whom it was originally due, to the present possessor, for the small sum of L.50 [fifty pounds]. "I will deal justly with you," said his lordship, "but I will do no more. Here are the fifty pounds you paid for the bond, and legal interest for the time it has been in your possession." The holder, knowing that he could not strictly claim a single shilling, was content with not losing any thing. But the noble lord, who thus gave an early proof of that honour and integrity which he afterwards displayed largely in offices of the highest trust, did not stop here; he sought out the original holder of the bill, and, finding him poor, paid him the whole sum, with a large arrear of interest.

Owe no man any thing, but to love one another.—St Paul's Epistle to the Romans, xiii. 8.

CONSCIENTIOUSNESS—IN TAKING NO BASE ADVANTAGES.

It often happens that we could gain money, or promotion, or otherwise benefit ourselves, by means which no law forbids, but which, nevertheless, are injurious to the feelings or to the interests of our fellow-creatures, or are in themselves mean and unworthy. No one who sincerely wishes to act by others as he would wish to see others act by him, or who has any respect for himself, would be at a loss to know his duty in such cases. He would at once recoil from the temptation to enrich himself wrongfully.

GEORGE DADE.

George Dade, a poor parish boy of Nottinghamshire, educated through the charity of an old lady, acquitted himself so well in service, that from being a gentleman's butler, he was recommended as house-steward. Here his strict honesty and attention, in a place of considerable trust, made him a favourite with his master. At the same time, his pleasing appearance and manners made him still more a favourite with an unmarried sister of his master, who showed her partiality to him in a way that could not be misunderstood.

It might have been much to the advantage of Mr Dade, if he had encouraged the imprudence of this young lady, and secretly married her. A sense of her merits, and a wish to rise in the world, tempted him to do so; but then, again, he reflected that this was not a fair way of rising in the world, and that his marrying the lady would give great pain to his master and all her other relatives, as they would have considered themselves degraded by the alliance. Conscientiousness, therefore, made him see it to be his duty to inform his master of the circumstances, and to request him to take means for diverting the lady's mind from one so unworthy of her affections. Struck by such

noble self-denial and honesty, the gentleman removed his sister, and, as soon after as possible, obtained for Dade a very desirable appointment in one of the public offices. Here Dade, by his talents and industry, rose rapidly, and before many years had elapsed, he was in a condition to accept the hand of the lady without any conscious inferiority; a union to which her brother readily consented, and which conduced to the happiness of all the parties.

CONSCIENTIOUSNESS—AS TO FAIR DEALING.

In buying and selling, and all other kinds of dealing, we must not in any way cheat or overreach each other.

The weights and measures used by traders should not be, in the weight of a grain, or in a hairsbreadth, deficient. The real quality of the goods should never be concealed. A price suitable to the quality should be asked, and nothing less should be taken.

On the other hand, if a buyer perceive that the seller, through mistake, is giving him too much, or something better than was bargained for, he should inform him of his error; if he discover the error after the goods have been sent home, he should send back what is too much, or otherwise have the mistake rectified.

Some think it quite fair, in bargain-making, to impose upon the other party if they can. Suppose that A and B are the two parties dealing. A thinks that it is the duty of B to see that the goods are of proper quality, and that the quantity is sufficient, or that any thing else bargained for is truly as it has been represented. He therefore thinks himself at liberty to cheat B; and that B, if he allows himself to be cheated, will only have himself to blame. He is the more disposed to think this right, because he believes that B would take an advantage if he could. All such reasoning is wicked. No man can be justified in misleading, deceiving, or overreaching his neighbour. And if B should cheat A, it is better for A that he should be cheated, than that he should cheat. Disputing about a

bargain, is only fair as far as it tends to ascertain the just value of an article.

Scarcely any one ever thrives by cheating. If not formally punished by law, he is punished by his neighbours, who fear to deal again with one who has once imposed on them. He is avoided and despised, and finds at last that the honest course is the only one which is sure to lead to success.

THE HONEST SHOP-BOY.

A gentleman from the country placed his son with a dry-goods merchant in New York. For a time all went on well. At length a lady came into the store to purchase a silk dress, and the young man waited upon her. The price demanded was agreed to, and he proceeded to fold the goods. He discovered, before he had finished, a flaw in the silk, and pointing it out to the lady, said, "Madam, I deem it my duty to tell you that there is a fracture in the silk." Of course she did not take it.

The merchant overheard the remark, and immediately wrote to the father of the young man to come and take him home; "for," said he, "*he will never make a merchant.*"

The father, who had ever reposed confidence in his son, was much grieved, and hastened to the city to be informed of his deficiencies. "Why will he not make a merchant?" asked he.

"Because he has no *tact*," was the answer. "Only a day or two ago, he told a lady *voluntarily*, who was buying silk of him, that the goods were damaged; and I lost the bargain. Purchasers must look out for themselves. If they cannot discover flaws, it would be foolishness in me to tell them of their existence."

"And is that all his fault?" asked the parent. "Yes," answered the merchant; "he is very well in other respects."

"Then I love my son better than ever, and I thank you for telling me of the matter; I would not have him another day in your store for the world."

THE GUNPOWDER HARVEST.

More than a hundred years ago, when the Indians dwelling near the Missouri river in North America had as

yet had little intercourse with Europeans, a merchant went into their country, made them acquainted with fire-arms, and sold them muskets and gunpowder, receiving furs in exchange. Some time after, a Frenchman, going upon the same business, with a stock of gunpowder, found that they had still a good deal of that article on hand, so that he could not induce them to buy more. In this difficulty he was tempted to practise a base cheat upon the poor Indians. He persuaded them that gunpowder was a seed, which would grow like millet if sown in the ground. They consequently sowed all they had, and bought more from him, for which they gave him skins and furs.

The Indians placed a guard to protect the field from wild beasts, and went from time to time to see if the powder was growing. It was not long before they began to suspect the trick which had been played upon them; and when the season had passed without any crop appearing, no doubt of the imposture remained on their minds. The Indians, however, like most men, can be deceived but once. Some time afterwards, the author of the cheat, though he did not choose to pay them a second visit himself, sent a partner of his to the Missouri, with an excellent assortment of goods. The Indians, somehow, found out that this Frenchman was associated with the man who had imposed upon them, but still said nothing to him of the perfidy of his friend. They gave him the public hut, which was in the middle of the village, to deposit his bales in; and there they were all ostentatiously laid out for the purpose of barter. The persons who had been tricked into sowing gunpowder now gathered, and entering confusedly into the Frenchman's store, each helped himself to what pleased his fancy, and in the twinkling of an eye the whole stock disappeared. The Frenchman complained loudly of these proceedings, and went to the great chief to demand redress. The chief answered him very gravely that he should have justice done him, but for that purpose he must wait for the gunpowder harvest. His subjects, he said, had been advised by a Frenchman to sow that commodity: as soon as it was reaped, they were all to commence a great hunt, and all the skins they got were to be given to their present visitor, in return for his goods,

and for the advice given by his countryman. The Frenchman alleged that, though gunpowder grew in France, the Missouri ground was not fit for producing it, so that no harvest would ever be reaped from it in that country. But all his reasoning was useless. He returned much lighter than he went, and not a little ashamed of having been corrected in a point of moral duty by a nation of savages.

The effects of the Frenchman's dishonesty did not stop here. The Indians would never again deal with any one of that nation, so that their commerce was entirely lost to France. Such results often arise from unfair dealing. The making of a particular kind of lace in a certain district of England, was some years ago brought to an end, because the article was easily, and therefore very frequently, made of good appearance, but in reality worthless. People being often deceived in it, at length entirely gave up wearing it. It was stated a few years ago in the House of Commons, that Ireland could produce as much flax as was needed in the whole of Britain; but, nevertheless, much flax was imported from abroad, and a higher price given for it than for Irish flax. The reason was, that Irish flax was often found to be made up wet, or with mud in the inside of the parcels, to make it weigh more heavily; the effect of damp being to heat and injure the material. When a few persons connected with a trade act thus dishonestly, buyers find it necessary to inspect every thing before purchasing it. The inspection costs time and trouble, which are the same as money in business. A trader, therefore, cannot give so much for goods which he suspects, as for those which he is sure will be sound and good; and if he can have a choice amongst dealers, he will prefer doing business with the honest. In some cases it has been found, as in that of the lace manufacture, that the risk of being cheated is so great that the trade is altogether given up. Thus we can easily see how important it is that all dealing should be fair.

Thou shalt not have in thy bag divers weights, a great and a small; but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have, that thy days

may be lengthened in the land which the Lord thy God giveth thee.—Deuteronomy, xxv. 13, 15.

A false balance is abomination to the Lord; but a just weight is his delight.—Proverbs, xi. 1.

Even a child is known by his doings, whether his work be pure, and whether it be right.—Proverbs, xx. 11.

An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.—Proverbs, xx. 21.

Look out of your door—take notice of that man; see what disquieting, intriguing, and shifting; he is content to go through, merely to be thought a man of plain dealing: three grains of honesty would save him all this trouble.—STERNE.

A right mind and generous affection hath more beauty and charms than all other symmetries in the world besides: and a grain of honesty and native worth is of more value than all the adventitious ornaments, estates, and preferments, for the sake of which some of the better sort so often turn knaves—forsaking their principles, and quitting their honour and freedom for a mean, timorous, shifting state of gaudy servitude.—SHAFTESBURY.

CONSCIENTIOUSNESS—IN ADHERING TO A PROMISE.

IT almost always happens, that, when any one makes a promise, some other person or persons are concerned in his keeping his word. These other persons, expecting him to do as he said, usually arrange their own proceedings accordingly. They are, therefore, disappointed, and their affairs may be seriously deranged, if he does not exactly do as he gave them reason to expect. In youth we ought scrupulously to fulfil every engagement we may have made, that is not in itself wicked, even though it may appear disadvantageous to ourselves; for if we allow ourselves to

regard lightly any promise, however trifling, at that period of life, we shall be apt to break more important engagements afterwards, and thus incur the indignation and contempt of all who know us.

THE MOOR AND THE SPANIARD.

Many hundred years ago, when Spain was partly occupied by the Moors, or people of Morocco, a Spanish gentleman killed a young Moor in a sudden quarrel. He immediately fled; and seeing a garden, he threw himself over the wall, without being perceived by his pursuers. Seeing the owner, a Moor, in the garden, he asked to be concealed.

It was a custom of the Moors to protect any one who had ever eaten with them. The owner of the garden, to assure the Spaniard of his safety, gave him a peach to eat, and then locked him up in a summer-house, telling him that, as soon as it was dark, he would provide for his escape to a place of greater safety. The good Moor then went into his house, where he had just seated himself when a great crowd, with loud lamentations, came to his gate, bearing the body of his son, who had just been killed by a Spaniard. He soon discovered that the man who had taken his son's life was he whom he had just been assuring of protection. Nevertheless, he would not break his word. Saying nothing in the meantime to any one, he went in the evening to the garden-house, relieved the Spaniard, and mounted him on one of his swiftest horses. "Christian," said he, "the man you have killed is my son. You ought to suffer; but you have eaten with me, and I must keep my word. Fly far while the night covers you, and you will be safe before morning. Though you are guilty of my son's blood, I thank God I am innocent of yours, and that my plighted faith is preserved."

JOHN, KING OF FRANCE.

John, king of France, was taken prisoner in battle by Edward the Black Prince, and brought to England. After remaining there in captivity four years, he was allowed to return to his own country, that he might endeavour to

prevail upon his subjects to agree to a peace proposed by the king of England. The proposals of the English king, which, among other things, stipulated for four millions of gold crowns as a ransom for the French monarch, were not favourably received in France, and the peace was not carried into effect.

When King John found that his people would not pay the money required for his liberty, he did not, as many would have done, resolve to stay in France. He determined immediately to return to England, and surrender his person once more into the hands of King Edward. Some of his councillors advised him against this step, but he was not affected by their councils. "If faith and loyalty," said he, "were banished from the rest of the world, they ought still to remain enshrined in the hearts of kings."

He accordingly returned to England—became again a prisoner—and soon after died in London.

FIFTEENTH PSALM.

Lord, who's the happy man that may
To thy blest courts repair,
Not stranger-like to visit them,
But to inhabit there?
'Tis he, whose every thought and deed
By rules of virtue moves;
Whose gen'rous tongue disdains to speak
The thing his heart disproves.

Who never did a slander forge,
His neighbour's fame to wound;
Nor hearken to a false report,
By malice whisper'd round.
Who vice, in all its pomp and power,
Can treat with just neglect;
And piety, though clothed in rags,
Religiously respect.

Who to his plighted vows and trust
Has ever firmly stood;
And though he promise to his loss,
He makes his promise good.

Whose soul in usury disdains
His treasure to employ;
Whom no rewards can ever bribe
The guiltless to destroy.
The man who by this steady course
Has happiness insur'd,
When earth's foundation shakes, shall stand
By Providence secur'd.

CONSCIENTIOUSNESS—IN THE AVOIDANCE OF WANTON MISCHIEF.

Some persons, from a light or wanton disposition, do things which a little thought would show to be very mischievous. If they see a neat paling, they will not hesitate to break off a piece. If they see a sign newly painted, and within reach, they will spoil it with their fingers. If admitted into a gentleman's park, they will break or carve the trees and seats; if into a house where fine paintings or other curiosities are to be seen, they will not care although they dirty the floor and derange the furniture. In visiting a fine garden, they will not scruple, if not closely watched, to tread upon the delved grounds, and pluck the flowers and fruit. It is very mean, and very wicked, thus to injure what is the property of, and is daily giving pleasure to, others. It is also very common, when taking refreshment at inns, to pocket one part, and spoil another, of the provisions. Both such acts, however lightly any one may speak of them, are a kind of robbery, for the keeper of the inn only undertakes to furnish what is to satisfy the reasonable appetite of his guests for the time.

Whatever is spoilt, whether of our own or a neighbour's, the public is so much the poorer, because the thing that is spoilt might have given pleasure to some one. The world is not so full of enjoyments, as to allow of any being *wantonly thrown* away.

There is another kind of wanton mischief, which consists in playing off cruel jokes upon one another, or upon harmless animals. Some boys, for instance, will conspire to give one of their companions a fright in a dark place: this they consider fun; but it is very wicked fun, because it is sure to be very painful and distressing to the boy who is the subject of the joke. Boys, thus frightened, have in some instances been deprived of their reason. Sometimes, too, it is considered good fun to deceive a simple boy, by telling him gross falsehoods; but this is also a bad kind of amusement. If we would not like to be so frightened or deceived ourselves, it cannot be right to frighten or deceive others. To tie tin canisters to the tails of dogs, or to cause dogs to worry cats, or to throw stones at birds, are all of them bad kinds of fun, for they give pain to harmless creatures, and do no real good to ourselves.

There is still a worse kind of wanton mischief, but very few are so wicked as to practise it. It generally happens when one man has conceived a great spite at another: he goes by night to woods belonging to that person, and cuts down his young trees; or to his fields, and maims his cattle or horses, or turns up his pasture-land. All good people loathe and hate the wretches who commit such malignant acts.

THE BEE AND THE WASP: A FABLE.

A wasp met a bee, and said to him, "Pray, can you tell me the reason that men are so ill-natured to me, while they are so fond of you? We are both very much alike, only that the broad golden rings about my body make me much handsomer than you are; we are both winged insects, we both love honey, and we both sting people when we are angry; yet men always hate me, and try to kill me, though I am much more familiar with them than you are, and pay them visits in their houses, and at their tea-table, and at all their meals: while you are very shy, and hardly ever come near them: yet they build you curious houses, thatched with straw, and take care of, and feed you, very often in the winter:—I wonder what is the reason!"

The bee said, "Because you never do them any good.

but, on the contrary, are very troublesome and mischievous; therefore they do not like to see you; but they know that I am busy all day long in making them honey. You had better spend less time in paying unwelcome visits, and *more* in endeavouring to make yourself useful."

THE ELEPHANT AND THE TAILOR.

An East Indian tailor, who carried on his business in a small booth having an open window to the street, was one day busy making some very fine clothes. An elephant, passing along to the water, put in his trunk at the tailor's window, not meaning to do any harm. The tailor, from mere wantonness, pricked the trunk with his needle, whereupon the elephant hastily withdrew, and jogged on its way to the water-side. The act of the tailor was cruel and unprovoked, and you will see how it was punished. The elephant, taking up a great quantity of water into its trunk and mouth, soon after reappeared at the tailor's window, and discharging the whole at him, wet him all over, spoilt the fine clothes he was making, and made him a laughing-stock to all his neighbours.

THE INCHCAPE BELL.

No stir in the air, no stir in the sea,
The ship was still as a ship might be:
Her sails from heaven received no motion,
Her keel was steady in the ocean.

Without either sign or sound of their shock,
The waves flow'd over the Inchcape rock;
So little they rose, so little they fell,
They did not move the Inchcape bell.

(The worthy abbot of Aberbrothock
Had floated that bell on the Inchcape rock;
On the waves of the storm it floated and swung,
And louder and louder it warning rung.

When the rock was hid by the tempest's swell,
The mariners heard the warning bell;
And then they knew the perilous rock,
And bless'd the priest of Aberbrothock.)

The float of the Inchcape bell was seen,
A darker speck on the ocean green:
Sir Ralph the Rover walk'd his deck,
And he fix'd his eye on the darker speck.

His eye was on the bell and float:
Quoth he, "My men put out the boat,
And row me to the Inchcape rock,
And I'll plague the priest of Aberbrothock."

The boat is lower'd, the boatmen row,
And to the Inchcape rock they go:
Sir Ralph bent over from the boat,
And cut the warning bell from the float.

Down sank the bell with a gurgling sound,
The bubbles arose, and burst around;
Quoth Sir Ralph, "The next who comes to this rock,
Will not bless the priest of Aberbrothock."

Sir Ralph the Rover sail'd away,
He scour'd the seas for many a day;
And now grown rich with plunder'd store,
He steers his course to Scotland's shore.

So thick a haze o'erspreads the sky,
They cannot see the sun on high:
The wind had blown a gale all day,
At evening it had died away.

"Canst hear," said one, "the breakers roar?
For yonder, methinks, should be the shore;
Now where we are I cannot tell,
But I wish we could hear the Inchcape bell!"

They hear no sound, the swell is strong,
Though the wind hath fallen, they drift along,
Till the vessel strikes with a shiv'ring shock—
Oh, Heavens! it is the Inchcape rock!

Sir Ralph the Rover tore his hair,
He curst himself in his despair;
But the waves rush in on every side,
And the vessel sinks beneath the tide.

He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.—Psalm, vii. 15, 16.

It is as sport to a fool to do mischief; but a man of understanding hath wisdom.—Proverbs, x. 23.

He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.—Proverbs, xi. 27.

TRUTH.

It is of great importance that the truth should be observed and adhered to on all occasions and on all subjects.

If a man, walking along a road, weary with his day's journey, were to meet a boy in a village, and to ask him how far it was to the next town; and if the boy were to say it was two miles, when it was six; and if the man, encouraged by the intelligence, were to walk on, when otherwise he would have stopped and lodged in the village; it is evident that a great injury would be done to him by the boy. Perhaps the poor traveller might be like to sink with fatigue before he could reach the town; perhaps the great additional exertion might throw him into a sickness from which he would with difficulty recover. *The boy, by saying what was false, would be the sole cause of this mischief.*

Suppose two boys, John and James, had two balls like each other, but John's a little better than James's. Suppose that James were to pretend that John's ball was his, and were to appeal for the truth of what he said to a lesser boy Henry, whom he sometimes beat. If Henry, knowing well the ball to be John's, were, from dread of a beating, to say it was James's, he would be doing what was grievously injurious to John, the real owner of the ball. It is very likely that John, in such circumstances, would endeavour *to retain his ball*, and that James would try to take it

from him by force; James might even strike John, and then they would fall a-fighting. If at this moment the master came out, and asked who began the fray; if Henry, still from dread of James, were to say that John began it, he would be saying something also very wicked, for the master would probably visit John with his severe displeasure, or inflict some actual punishment upon him. Thus Henry, by telling two lies to save himself from the threat of a bully, would be the cause of a great deal of mischief.

Amongst men, in the affairs of the world, far greater evils arise from lying. Many a one has lost his life in consequence of a neighbour giving false evidence against him. This is not now very common; but many are still injured in their good name, and their property, and their various other interests, through the falsehoods told of them by deceitful and ill-designing persons. We can thus easily see how important it is that every one who wishes to do good in the world instead of evil, should accustom himself, from his earliest years, to speak only the truth.

False speaking is of several kinds, not all alike wicked or injurious, but all of them to be condemned and avoided. Generally, when a young person has done any wrong, or any thing which he fears will be unpleasing to his parents, he denies it when he is accused. This is because he thinks of nothing but how he may escape blame or punishment. If he could reason, he would see that it is better for him to tell the truth, even at some little hazard, for one lie leads to another—many make a habit—and a habit of lying makes any person utterly detestable, and no one then believes a word that he says.

To tell a lie for the purpose of obtaining any thing, is as bad as to tell one to escape blame. If a little boy, for instance, after getting from his mamma the penny which she usually gives him every Saturday, were to come to his father and pretend that she had no halfpence, and had not been able to give him his penny, this being with the view of getting a second penny from his papa, he would be telling a shameful lie, and his second penny would be a mere theft.

To tell a falsehood respecting a neighbour, either to save

ourselves, or from malice against him, is a still more wicked and shameful action.

Besides the falsehood which people designedly speak, there is a kind which springs from negligence, hastiness, or a warm imagination. Dr Samuel Johnson was of opinion that most lying arises from indifference about the truth, rather than from a wish to deceive. People are not sufficiently anxious to be correct; they say any thing that comes uppermost, or what they think will please, without reflecting whether it be strictly true or not. It is a common error of tradesmen, from a desire to please, or worse reasons, to promise to have work done at a particular time, when they are not sure of their ability to do so, or know positively that they are not able.

Many persons, also, either from heedlessness or design, say what they think will create surprise, without supposing that they are doing any harm. Perhaps there is some truth in what they say, but it is so much magnified or exaggerated, with the view of exciting wonder, that it has the character and effect of falsehood. Such people are in the habit of using the words—*vast*, *immense*, *grand*, *splendid*, *magnificent*, *superb*, *tremendous*, and others of that nature, when words of a more simple meaning should be employed.

"Father," said a boy one day, "I saw an immense number of dogs, five hundred I am sure, in our street last night." "Surely not so many," said his father. "Well, there were one hundred, I'm quite sure." "It could not be," said the father; "I don't think there are a hundred dogs in the village." "Well, papa, it could not be less than ten: this I am quite certain of." "I will not believe you saw even ten," said the father, "for you spoke as confidently of seeing five hundred as of seeing this smaller number. You have contradicted yourself twice already, and now I cannot believe you." "Well, papa," said the disconcerted boy, "I saw at least our Dash and another one." This is an example of erroneous reporting through eagerness to make out a wonderful case. For the same reason, an uneducated man, who had been in the West Indies, hearing some one speak of the sun rising at midsummer about four *in the morning*, said, "Oh, that is nothing to what he does

in Jamaica. I have seen him rise there between two and three." This man did not know that that was impossible, and that we must go towards the poles, and not towards the tropics, in order to see the sun rise very early. It is common, too, to hear people say that they have not been so warm all their lives—that some one's gown is the prettiest they ever saw—or that they never were so happy as at Mrs Smith's party—when it is obvious that they are alleging what it is utterly impossible for them to be quite sure of. A little real respect for truth, and desire to follow it at all times, aided by a little reflection on the meaning of the words we are about to utter, would save us from falsehoods of this kind.

There is yet another species of falsehood, which consists in saying one thing but meaning another, and ought to be at all times avoided, the same as positive lying. Persons who resort to this mean practice, think that, because they do not lie in the words which they use, they do not commit any actual sin or crime. But this is a mere delusion. The lie is committed by the attempt to convey a false or wrong meaning, for the purpose of misleading; and such a mode of speaking is, therefore, both deceitful and sinful.

In the whole business of the world, truth is of great importance. We should not only observe it in every thing relating to ourselves and our neighbours, but we should seek to ascertain it, and hold fast by it, in all things. If we study history, we should endeavour to get the books of best authority. If we cultivate science, we should make sure that we receive nothing which is not satisfactorily proved. Nothing but good testimony can prove the truth of an event, and nothing but experiment and a careful observation of facts can prove the truth of any thing in science. We should allow no opinion to rest in our minds unless we are certain, and have taken pains to make ourselves *conscientiously certain*, that it is right, and not founded in error. Every wrong opinion, or supposition of what is false, tends to do harm in the world, while every thing we know for truth, and every opinion and sentiment that we know to be rightly founded, tends to the good of *mankind*.

THE SHEPHERD-BOY WHO CRIED WOLF!

A shepherd-boy wishing to amuse himself at the expense of his fellow-villagers, came one day running along, crying "Wolf, wolf!" as if one of those ravenous animals had attacked his flock. The people, eager to defend the sheep, bestirred themselves; but when they came to the place, they found no wolf there. So, after scolding the young shepherd, they returned home. A few days after, a wolf did really fall upon the boy's flock, whereupon he ran away to the village crying "Wolf, wolf!" with all his might. The people told him they were not to be imposed upon twice, and they therefore were resolved to pay no attention to his cries. It was in vain he protested that he was in earnest this time; they would not give ear to a word he said. The consequence was, that the wolf killed several of his sheep, for which his master immediately discharged him. Thus, by telling a single lie, though in jest, this foolish boy lost his place.

ROBERT AND FRANK.

"Come," said Robert to Frank, "there is Trusty lying beside the fire, asleep; let us go and waken him, and he will play with us." "Oh yes, do let us," said Frank. So they both ran together, towards the hearth, to awake the dog.

Now, there was a basin of milk standing upon the hearth, and the little boys did not see whereabouts it stood. As they were both playing with the dog, they kicked it with their feet, and threw it down; and the basin broke, and all the milk ran out; and when the little boys saw what they had done, they were very sorry and frightened. Robert spoke first. "So we shall have no milk for supper to-night," said he, and sighed. "No milk for supper! why not," said Frank; "is there no milk in the house?" "Yes; but we shall have none of it: for do not you remember, last Monday, when we threw down the milk, mother said we were very careless, and that the next time we did so we should have no milk for supper." "Well, then," said Frank, "*we must do* without it, that's all; we will take more care

another time: come, let's run and tell mother. You know she bids us always tell her directly when we break any thing." "I will come just now," said Robert; "don't be in such a hurry, Frank—can't you stay a minute?" So Frank staid; and then he said, "Come now, Robert." But Robert answered, "Stay a little longer, for I dare not go yet. I am afraid."

Little boys, I advise you never to be afraid to tell the truth; never say, "stay a minute," and "stay a little longer;" but run directly and tell of what you have done that is wrong. The longer you stay, the more afraid you will grow; till, at last, perhaps, you will not dare to tell the truth at all. Hear what happened to Robert. The longer he staid, the more unwilling he was to go to tell his mother that he had thrown the milk down; and at last Frank went without him in search of his mother.

Now, whilst Frank was gone, Robert was left in the room by himself; and all the while he was alone, he was thinking of some excuses to make to his mother. He said to himself, "If Frank and I both were to say that we did not throw down the basin, she would believe us, and we should have milk for supper. I am very sorry Frank would go to tell her about it." Just as he said this to himself, he heard his mother coming down stairs. "Oh ho!" said he to himself, "and so Frank has not met her, and cannot have told her; so I may say what I please." Then this cowardly boy determined to tell his mother a lie.

She came into the room; but when she saw the broken basin and the milk spilled, she stopped short, and cried, "So, so, what a piece of work is here!—who did this, Robert?" "I don't know, ma'am," said Robert, in a very low voice. "You don't know, Robert!—tell me the truth—I shall not be angry with you—I would rather have you break all the basins I have, than to tell one lie; I ask you, Robert, did you break the basin?" "No, ma'am, I did not," said Robert, and he coloured as red as fire. "Then where's Frank?—did he do it?" "No, mother, he did not," said Robert; for he was in hopes that when Frank came in, he should persuade him to say that he did not do it. "How *do you know*," said his mother, "that Frank did not do it?"

"Because—because—because, ma'am," said Robert, hesitating as liars do for an excuse, "because I was in the room all the time, and I did not see him do it." "Then how was the basin thrown down?—if you have been in the room all the time, you can tell." Then Robert, going on from one lie to another, answered, "I suppose the dog must have done it." "Did you see him do it?" said his mother. "Yes," said this wicked boy. "Trusty, Trusty," said his mother, turning round: "Fie! fie! Trusty; get me a switch out of the garden, Robert; Trusty must be beat for this." Robert ran for the switch, and in the garden he met his brother; he stopped him, and told him in a great hurry all that he had said to his mother, and begged of him not to tell the truth, but to say the same that he had done. "No, I will not tell a lie," said Frank: "what! and is Trusty to be beat? He did not throw down the milk, and he shan't be beat for it. Let me go to my mother." They both ran towards the house. Robert got first home, and he locked the house door, that Frank might not come in. He gave the switch to his mother. Poor Trusty! he looked up as the switch was lifted over his head; but HE could not speak to tell the truth. Just as the blow was falling upon him, Frank's voice was heard at the window. "Stop, stop! dear mother, stop!" cried he, as loud as ever he could call; "Trusty did not do it—I and Robert did it; but do not beat Robert." "Let us in, let us in," cried another voice, which Robert knew to be his father's voice; for his father always whipped him when he told a lie. His mother went to the door and unlocked it. "What's all this?" cried his father as he came in; so his mother told him all that had happened. "Where is the switch with which you were going to beat Trusty?" said their father. Then Robert, who saw by his father's looks that he was going to beat him, fell upon his knees, and cried for mercy, saying, "Forgive me this time, and I will never tell a lie again." But his father caught hold of him by the arm: "I will whip you now," said he, "and then I hope you will not." So Robert was whipped till he cried so loud with the pain that the whole neighbourhood could hear him. "There," said his father, when *he had done;* "now, go without supper: you are to have

no milk to-night, and you have been whipped. See how liars are served." Then turning to Frank: "Come here and shake hands with me, Frank: you will have no milk for supper, but that does not signify; you have told the truth, and have not been whipped, and every body is pleased with you. And now I'll tell you what I will do for you—I will give you the little dog Trusty to be your own dog; you have saved him a beating, and I'll answer for it you'll be a good master to him. To-morrow I'll go to the brazier's and get a new collar made for him: from this day forward he shall be called after you, FRANK! And, wife, whenever any of the neighbours' children ask you why the dog TRUSTY is to be called FRANK, tell them this story of our two boys: let them know the difference between a liar and a boy of truth!"

AMELIA BURFORD.

Mr James Burford, a Bristol merchant, becoming bankrupt through unforeseen misfortunes, retired into Wales, while his affairs were in the way of being arranged, and there lived for some time on the small income arising from his wife's fortune, practising the greatest economy, and hopeful that he would be taken into partnership by Sir James Amberry, a London merchant, as soon as he could obtain a discharge from his creditors. His daughter Amelia, who was sixteen years of age, had been brought up indulgently by her grandmother, and could not bear to think that her father and other relations were now poor people. Travelling in a stage-coach to her father's cottage, in company with three gentlemen, she spoke of herself as one who still lived in affluence—talked of her maid, her little carriage, and the fine house in which her father lived. It chanced that two of the gentlemen were creditors of her father, and had all along suspected him of retaining much of his former means, so that they had hitherto refused to sign his discharge. Hearing his daughter talk thus, they were confirmed in their suspicions; but to make sure, they inquired if her father was Mr Burford, the bankrupt merchant, and if he really lived in the fine style she spoke of. She would now have denied what she formerly said.

if she could have done it without confessing herself to be a boastful and lying girl: not having the candour to make this confession, she repeated all she had said, and thus so completely convinced the two gentlemen of her father's dishonesty, that they not only refused to accede to his discharge, but told what they had heard to Sir James Amberry, who, in consequence, wrote to Mr Burford, declining to take him into partnership, and stating that he had preferred another, whom he believed to be an honester man.

Thus had this conceited girl blighted all her father's prospects by her vanity and falsehood. Mr Burford, though unwell, immediately proceeded to London, to clear his character; and being unable to afford a seat in the coach, he was obliged to walk. The fatigue increased his illness, and he was laid up at an inn on the way-side in a raging fever. Meanwhile, Sir James Amberry and his lady, travelling to Wales, put up at the same inn for a night, and learning that a poor traveller was lying very ill there, they charitably went to see him. Sir James was surprised to find that it was the unfortunate Burford, and still more when he heard the sick man raving about the mischiefs which his daughter had brought upon him by her talk in the stage-coach. In short, an explanation was thus brought about; Sir James Amberry, convinced of his innocence, spared no expense to bring about his recovery; and Mr Burford was soon returned quite well to his family. But the opportunity for beginning business again as a merchant had been lost through his wicked daughter, and he afterwards was obliged to content himself with a less lucrative employment.

We thus see what dangers may lurk around us, when we venture on the least departure from truth.

HELEN WALKER.

Helen Walker lived near Dumfries, and laboured in the fields for her daily bread. Like many other poor people in Scotland, she was accustomed to read (particularly in the Bible), and had a strong sense of religious and moral duty. *Her father* and mother being dead, she had the sole charge

of a younger sister, whom she not only supported, but endeavoured to make as good as herself. Notwithstanding her care, this young creature committed a crime for which, by the laws of her country, she was likely to be condemned to die, unless it could be proved that she had told some one of her offence. It would have been easy for Helen to say that her sister had made her a confidante; but as she had not done so, that would have been to tell a falsehood. From every violation of the truth Helen Walker recoiled; she could not bring her mind to speak what was not true, even to save the life of a beloved sister. She, therefore, when questioned on the trial, acknowledged that her sister had given her no intimation on the subject of her error; the consequence of which was, that the unfortunate girl was condemned to die.

Helen now showed that it was from no indifference to the life of her sister that she had refused to save her life by a falsehood. She proceeded on foot to London, to beg the life of her sister from the government. By this journey of more than three hundred miles, and by representing her case in its true colours to the queen, she succeeded in her object: her sister was pardoned.

Sir Walter Scott heard of the story of Helen Walker, and so much admired her devotion to truth, and her exertions for her sister, that he made her the heroine of a novel. He also sought out her grave in the churchyard of Irongray, in the stewartry of Kirkcudbright, and caused a handsome monument to be erected over it, setting forth her virtues. It is surely delightful thus to see a man of exalted talent and high station in the world paying a tribute of respect to the worth of a humble field-labourer.

Lying lips are abomination to the Lord; but they that deal truly are his delight.—Proverbs, xii. 22.

A false witness shall not be unpunished; and he that speaketh lies shall perish.—Proverbs, xix. 9.

Seest thou a man that is hasty in his words? There is more hope of a fool than of him.—Proverbs, xxix. 20.

O 'tis a lovely thing for youth
To walk betimes in wisdom's way;
To fear a lie, to speak the truth,
That we may trust to all they say.

But liars we can never trust,
Though they should speak the thing that's true;
And he that does one fault at first,
And lies to hide it, makes it two.

WATTS.

MAGNANIMITY.

SOME people are said to have little minds. They are always finding fault with trifles; they resent the smallest injuries, even when the injury was not meant; they are jealous of every one in the same trade or profession with themselves; they envy every body who succeeds in any thing; they keep up spite for a long time about little offences, and vent it when they get a proper opportunity, long after every body else has forgotten that they had been offended. It is very different with great-minded persons. They do not easily take offence; they soon dismiss anger; they rejoice to see others succeeding, even though they may not be succeeding themselves. They may emulate or strive to be equal with a neighbour, but their rivalry is of a generous nature. They can allow for the motives which actuate others, and easily pardon an error which has been committed through inadvertency, even though it may have been grievously mischievous to themselves. Such persons never condescend to tricks, or stratagems, or any other low arts, for the purpose of accomplishing an end. They scorn no one, however humble, if honest: they entertain no hatreds. They are too much at ease with themselves, to be liable to sentiments that aim at the depreciation or injury of others. Such is magnanimity; a rare quality in the ordinary world, but one which *is never beheld* without the highest admiration.

PHILIP OF MACEDONIA AND HIS DETRACTORS.

Philip king of Macedonia was told that several calumnies were spread abroad against him by the Athenian orators. He was too great-minded to express himself in a spiteful manner against his detractors. He only said, "It shall be my care, by my life and actions, to prove them liars."

Being advised to banish one of his subjects who had railed at him, "Let us first see," said he, "whether I have given him occasion." Finding, on inquiry, that the man had done him some services without receiving a reward, he at once acknowledged that the fault had been his own, and immediately ordered him a proper gratuity.

KING WILLIAM AND THE EARL OF GODOLPHIN.

After the Revolution, when James II. was dethroned, and William III. became king, it was high treason to correspond with the banished monarch. Many nobles and others, nevertheless, did correspond with King James, and amongst the rest the Earl of Godolphin, who was a very good man. King William took a magnanimous way of correcting the earl. Calling him to his closet, he showed him the letters which had been detected; commended his zeal for his former master, however unwise it might be; expressed a desire to have the earl for his friend; and at the same moment put the letters in the fire, that the earl might be under no restraint. The earl, overpowered by the generosity of the king, became one of the firmest of his friends, and continued to be so ever after.

MADAME VILLACERFE.

Madame Villacerfe, a young French lady of great beauty, and Festeau, an eminent surgeon of Paris, regarded each other with mutual esteem; but the difference of their rank forbade their being united. Years passed, during which he avoided her society, and studied to forget his passion. In a slight illness the lady had occasion to be bled, and *Festeau was* appointed to perform the operation. Approach-

ing her with a disturbed mind, he opened an artery, instead of a vein—a circumstance which always endangers life. The lady continued tranquil. In three days it was found necessary to cut off her arm, when, so far from treating her surgeon with any degree of asperity, she requested that he would be present to give his aid and advice, if necessary. Soon after, symptoms appeared, which convinced Festeau that Madame Villacerfe could not live above twenty-four hours. His looks informed her of her fate; but while his mind was wrung by the most torturing feelings, she remained calm and collected, and immediately proceeded to make her will. Then calling Festeau into her presence, and dismissing the rest of her attendants, she said to him, "Being about to leave the world, it becomes me to feel like one who has put off its ordinary feelings. I bear not the least resentment against you for your error: I rather feel happy that it has occurred, as it the sooner introduces me to a better world. But others may not think of you as I do. Your mistake may be the cause of your professional prospects being blighted. I have therefore provided in my will against every thing you may have to dread from this cause. Farewell."

It was found that this excellent being had actually left a large portion of her fortune to the unfortunate man, who had innocently been the cause of her death.

THE THREE YOUNG PAINTERS.

At one of the celebrated schools of painting in Italy, a young man named Guidotto produced a piece so well painted, that it was the admiration of the masters in the art, who all declared it to be their opinion that he could not fail of rising to the summit of his profession, should he proceed as he had begun.

This performance was looked upon with very different eyes by two of his fellow-scholars. Brunello, the elder of them, who had himself acquired some reputation in his studies, was mortified in the highest degree at this superiority of Guidotto; and regarding all the honour his rival had acquired as so much taken from himself, he conceived *the most rancorous* dislike of him, and longed for nothing

so much as to see him lose the credit he had gained. Afraid openly to decry the merit of a work which had obtained the approbation of the best judges, he threw out secret insinuations that Guidotto had been assisted in it by one or other of his masters; and he affected to represent it as a sort of lucky hit, which the reputed author would probably never equal.

Not so Lorenzo. Though a very young student in the art, he comprehended in its full extent the excellence of Guidotto's performance, and became one of the sincerest of his admirers. Fired with the praises he heard him receive on all sides, he ardently longed one day to deserve the like. He placed him before his eyes as a fair model which it was his highest ambition to arrive at equalling—for as to excelling him, he could not as yet conceive the possibility of it. He never spoke of him but with rapture, and could not bear to hear the detractions of Brunello.

But Lorenzo did not content himself with words. He entered with his whole soul into the career of improvement —was first and last of all the scholars in the designing room—and devoted to practice at home those hours which the other youths passed in amusement. It was long before he could please himself with any of his attempts, and he was continually repeating over them, "Alas! how far inferior is this to Guidotto's!" At length, however, he had the satisfaction of becoming sensible of progress; and having received considerable applause on account of one of his performances, he ventured to say to himself, "And why may not I too become a Guidotto?"

Meanwhile, Guidotto continued to bear away the palm from all competitors. Brunello struggled a while to contest with him, but at length gave up the point, and consoled himself under his inferiority by ill-natured sarcasm and petulant criticism. Lorenzo worked away in silence, and it was long before his modesty would suffer him to place any piece of his in view at the same time with one of Guidotto's.

There was a certain day in the year on which it was customary for all the scholars to exhibit their best performance in a public hall, where their merit was solemnly *judged by* a number of select examiners, and a prize of

value was awarded to the most excellent. Guidotto had prepared for this anniversary a piece which was to surpass all he had before executed. He had just finished it on the evening before the exhibition, and nothing remained but to heighten the colouring by means of a transparent varnish. This Guidotto did, and then with much satisfaction hung up his picture in the public room for exhibition on the morrow. After he had retired, however, the malignant Brunello entered the room, and spread over the picture a caustic preparation, which had the effect of greatly destroying the appearance of the piece.

Lorenzo, in the meanwhile, had also prepared himself for the day. With vast application he had finished a piece which he humbly hoped might appear not greatly inferior to some of Guidotto's earlier performances.

The important day was now arrived. The company assembled, and were introduced into the great room, where the light had just been fully admitted by drawing up a curtain. All went up with raised expectations to Guidotto's picture, when, behold! instead of the brilliant beauty they had conceived, there was nothing but a dead surface of confused and blotched colours. "Surely," they cried, "this cannot be Guidotto's!" The unfortunate youth himself came up, and on beholding the dismal change of his favourite piece, burst out into an agony of grief, and exclaimed that he was betrayed and undone. The vile Brunello in a corner was enjoying his distress. But Lorenzo was little less affected than Guidotto himself. "Trick! knavery!" he cried. "Indeed, gentlemen, this is not Guidotto's work. I saw it when only half finished, and it was a most charming performance. Look at the outline, and judge what it must have been before it was so basely injured."

The spectators were all struck with Lorenzo's generous warmth, and sympathised in the disgrace of Guidotto; but it was impossible to adjudge the prize to his picture in the state in which they beheld it. They examined all the others attentively, and that of Lorenzo, till then an unknown artist, gained a great majority of suffrages. The prize was therefore awarded to him; but Lorenzo, on receiving it went up to Guidotto, and presenting it to him, said,

"Take what merit would undoubtedly have acquired for you, had not the basest malice and envy defrauded you of it. To me it is honour enough to be accounted your second. If hereafter I may aspire to equal you, it shall be by means of fair competition, not by the aid of treachery."

Lorenzo's nobleness of conduct excited the warmest encomiums among the judges, who at length determined that for this time there should be two equal prizes distributed; for that if Guidotto had deserved the prize of painting, Lorenzo was entitled to that of virtue.

THE BULLIES.

As young Francis was walking through a village with his tutor, they were annoyed by two or three cur dogs, that came running after them with looks of the utmost fury, snarling and barking, and seeming every moment ready to fly upon them. Francis every now and then stopped, and shook his stick at them, or stooped down to pick up a stone; upon which the curs retreated as fast as they came; but as soon as he turned about, they were after his heels again. This lasted till they came to a farm-yard, through which their road lay. A large mastiff was lying down in it at his ease in the sun. Francis was almost afraid to pass him, and kept as close to his tutor as possible. However, the dog took not the least notice of them.

Presently they came upon a common, where, going near a flock of geese, they were assailed with hissings, and pursued some way by these foolish birds, which, stretching out their long necks, made a very ridiculous figure. Francis only laughed at them, though he was tempted to give the foremost a switch across his neck. A little farther was a herd of cows with a bull among them, upon which Francis looked with some degree of apprehension; but they kept quietly grazing, and did not take their heads from the ground as he passed.

"It is a lucky thing," said Francis to his tutor, "that mastiffs and bulls are not so quarrelsome as curs and geese. But what can be the reason of it?"

"*The reason,*" replied his tutor, "is, that paltry and

contemptible animals, possessing no confidence in their own strength and courage, and knowing themselves liable to injury from most of those that come in their way, think it safest to act the part of bullies, and to make a show of attacking those of whom in reality they are afraid. Whereas animals which are conscious of force sufficient for their own protection, suspecting no evil designs from others, entertain none themselves, but maintain a dignified composure.

Thus you will find it among mankind. Weak, mean, petty characters are suspicious, snarling, and petulant. They raise an outcry against their superiors in talents and reputation, of whom they stand in awe, and put on airs of defiance and insolence through mere cowardice. But the truly great are calm and inoffensive. They fear no injury, and offer none. They even suffer slight attacks to go unnoticed, conscious of their power to right themselves whenever the occasion shall seem to require it."

THE GOVERNOR OF HAVANNAH.

When two nations are at war, each thinks itself entitled to do all possible harm to the other. They send armies into each other's territories to fight and plunder. They also fit out navies to go to sea, and destroy all the vessels belonging to the opposite party that can be found. While the wicked passions of the parties are thus excited, he is a magnanimous person indeed, who can think of acting either justly or kindly to an enemy.

In the year 1746, when Britain was at war with Spain, and each was destroying many vessels belonging to the other, the Elizabeth, a merchant ship belonging to London, laden with valuable merchandise, sprang a leak while on her voyage between Jamaica and Cuba. The men, to save their lives, ran the vessel into the Havannah, a Spanish port, where they expected to be made prisoners of war, and to have the ship seized as a prize. The captain went ashore to deliver her up to the Spanish governor, and to entreat that he and his men might not be severely used as prisoners. To his great surprise, the governor refused to seize either the men or the vessel. "Had you come," said he, "*with hostile* intentions, you would have been a fair

prize; but since you come only as distressed mariners, humanity commands me, instead of injuring, to succour you. You are at liberty to repair your vessel in our port, and to traffic so far as shall be necessary to pay your charges, and then to depart as freely as any of our own vessels."

The British captain accordingly refitted his ship, and when it was ready to sail, the magnanimous governor gave him a pass, which was to have the effect of protecting him from the war-vessels of Spain till he was beyond Bermuda. The Elizabeth then sailed in peace, and in a few weeks arrived safely with her cargo in the Thames.

He who, being master of the fittest moment to crush his enemy, magnanimously neglects it, is born to be a conqueror.—LAVATER.

HEROISM.

ONE who boldly faces danger is called a hero. It is proper to meet danger with boldness for any good end, as, for instance, to save a fellow-creature from hurt or death, to protect our lives and property from a robber, and to defend our native country from the attacks of enemies. But there is no merit in being bold for a bad end. A robber may be brave; one nation attacking another for the mere purpose of injuring it, may be very brave; but bravery in these cases is not heroism. Military commanders have often been called heroes, without deserving the name. They may have been successful in their wars; but if they have not fought for good ends, they are not truly heroes.

GRACE DARLING.

In the month of September, in the year 1838, the Forfarshire, a steam-vessel proceeding from Hull to Dundee, encountered some rough weather off the coast of Northumberland. The vessel not being strong, and the machinery of the steam-engine defective, she was wrecked on the rocks

called the Great Harkars, at the extremity of one of the Ferne Islands. Many of the crew and passengers were washed off the deck, and drowned; and in a situation of such great peril, no one expected to escape.

Early in the morning, the family who dwelt in the North Sunderland light-house, on looking abroad, beheld the vessel upon the rocks, with a powerful sea beating upon her, and which threatened her with complete destruction. Darling, the keeper of the light-house, would fain have gone in his boat to rescue a few of the distressed passengers, but he despaired of carrying his little bark through such a heavy sea. He was at length encouraged to make the attempt by his daughter Grace, a girl of twenty-two years of age, who offered to accompany him, and work one of the oars. They went; they reached the vessel; nine persons trusted their lives to the boat; and notwithstanding the raging of the sea, the whole party arrived safely at the light-house, where every necessary kindness was shown to the individuals who had been rescued. As no other persons were saved from the wreck, it may be concluded that these would have perished, had it not been for the heroism of Grace Darling, who was willing to risk her own life rather than allow so many fellow-creatures to sink before her eyes, without an effort being made in their behalf.

The generous conduct of this young woman attracted much attention. Her praises were for a time in every mouth. Artists flocked to her lonely dwelling to take her portrait, and depict the scene in which she had been engaged. A sum exceeding six hundred pounds, collected by subscription, was presented to her; and some of the most eminent persons in the land wrote letters to her, containing warm expressions of regard. It is probable that her name and her heroic act will not soon be forgotten, for less admirable actions, which took place several thousand years ago, are still remembered. Yet this excellent girl, as modest as she was brave, was heard to remark, that she never would have supposed that she had done any thing extraordinary, if her conduct had not been so much spoken *of by others.*

TOM, THE BRICKLAYER'S SON.

Dr Aiken, of Manchester, relates the following circumstances as having fallen under his own observation:—

There was a journeyman bricklayer in this town—an able workman, but a very drunken fellow, who spent at the alehouse almost all he earned, and left his wife and children to shift for themselves as they best could. This is, unfortunately, a common case, and few kinds of wickedness are more detestable. The family might have starved but for his eldest son, whom, from a child, the father brought up to help him in his work, and who was so industrious and attentive, that when at the age of thirteen or fourteen, he was able to earn pretty good wages, every farthing of which, that he could keep out of his father's hands, he brought to his mother. And when his brutal father came home drunk, cursing and swearing, and in such an ill humour that his mother and the rest of the children durst not come near him for fear of a beating, this good lad (Tom was his name) kept near him, to pacify him and get him quietly to bed. His mother, therefore, justly looked upon Tom as the support of the family, and loved him dearly.

It chanced that one day, Tom, in climbing up a high ladder with a load of mortar on his head, missed his hold, and fell down to the bottom, on a heap of bricks and rubbish. The bystanders hastened to him and found him all bloody, and with his thigh broken, and bent quite under him. They raised him up, and sprinkled water in his face to recover him from a swoon into which he had fallen. As soon as he could speak, looking round with a lamentable tone, he cried, "Oh, what will become of my poor mother!"

He was carried home. I was present while the surgeon set his thigh. His mother was hanging over him half distracted. "Don't cry, mother!" said he, "I shall get well again in time." Not a word more, or a groan, escaped him, while the operation lasted.

Tom was a ragged boy, who could not read or write—yet *Tom has always* stood on my list of heroes.

LOVE OF OUR COUNTRY.

A LOVE of the country in which we were born and brought up, is one of the affections of our nature. It is felt by the natives of almost every land, however rude they may be, or however worthless the country may appear to other people. There is a use in this affection, when it is kept within rational bounds. It gives the people of each country an interest in their common soil, prompting them to defend it from the attacks of other nations, to promote its general interests, and to feel kindly towards all who belong to it. Thus, for example, a Dutchman loves Holland and the Dutch better than any other country or any other people: he would expose his life to defend Holland from a hostile attack; he wishes to see industry flourish in Holland, and to see all that is good befall his fellow-countrymen; he is well disposed to the government, because it is the government of his country; he likes the institutions for dispensing law, supporting religion, and regulating all matters of social policy, because they are the institutions of his country—hence he becomes an obedient subject and peaceable citizen, and the affairs of the country prosper in the union and mutual good will of its people, which could not be the case if Holland were under a foreign government and foreign institutions, however suitable these might be in the country to which they belonged.

But the love of country, while thus good in moderation, becomes absurd and mischievous when carried to excess, or not governed by reason. We must not allow it to blind us to our defects as a nation, or to errors calling for correction in our social policy. We must not, because we love our own country, hate or despise other countries, and their inhabitants: that would be as bad as if every man were to *think so highly* of himself, as to believe that no other person

had equal honour or virtue. While ready, also, to defend our country from unjust aggression, we must take care lest a disposition arise in us to use arms without sufficient provocation against neighbouring countries; for war is a tremendous evil, which should never be resorted to but under the strongest necessity. While seeking to promote the interests of our country in its manufactures and commerce, we must not allow ourselves to suppose that, by injuring other countries in these respects, our own country will be benefited. Every country has, on the contrary, an interest in the prosperity of all other countries; for when any one is prosperous, it becomes able to buy from others what those others have to sell. In short, all the rules for the conduct of individuals apply equally to nations. We are to love ourselves so far as to seek by all fair means to advance our own interests, but we are also to love our fellow-creatures, and do them all the good in our power. So a nation may love itself so far as to seek by all fair means to advance its own interests, but it is also to love its neighbours, and to do them all possible good, and certainly no evil. Such conduct, in both cases alike, is good for both parties; for the more comfortable, happy, and good our neighbours are, it is the pleasanter and more profitable for us to live in the midst of them; and the more prosperous, contented, and peaceable other countries are, it is the better for the prosperity and tranquillity of our own.

NATIONAL ANTHEM.

[TO BE SUNG TO THE TUNE OF "GOD SAVE THE KING."]

God bless our native land,
May Heaven's protecting hand
  Still guard our shore.
May peace her power extend,
Foe be transformed to friend,
And Britain's power depend
  On war no more.

Through every changing scene,
O Lord, preserve the Queen,
  Long may she reign—
Her heart inspire and move,
With wisdom from above;
And in a nation's love,
  Her throne maintain.

May just and righteous laws
Uphold the public cause,
  And bless our isle.
Home of the brave and free,
The land of liberty!
We pray that still on thee
  Kind Heaven may smile.

And not this land alone,
But be thy mercies known
  From shore to shore.
Lord, make the nations see
That men should brothers be,
And form one family
  The wide world o'er.

THEMISTOCLES AND THE LACEDÆMONIAN FLEET.

Themistocles, the leader of the Athenian armies, was a great soldier, but not a conscientious man. From an undue love of his own country, he was anxious to ruin its neighbour and rival, the state of Lacedæmon. One day, in a public assembly, he informed the Athenians that he had formed a design for raising them permanently above the Lacedæmonians, but he could not communicate it to them, because its success required that it should be carried on with the greatest secrecy. He desired them to appoint a person to whom he might explain the design, and who should judge whether they were to allow it to be executed. For this purpose, they unanimously pitched upon Aristides, the individual of their number in whose honesty and *prudence they* had the greatest confidence. Themistocles

then took Aristides aside, and told him that the design he had conceived was to burn the fleet belonging to Lacedæmon and the rest of the Grecian states, which then lay in a neighbouring port. By this means, he said, Athens could not fail to become the undisputed mistress of all Greece. Aristides now returned to the assembly, and merely told them that nothing could be more advantageous for the interests of Athens than the scheme of Themistocles, but that nothing could be more unjust. The people immediately, without hearing another word, ordained that Themistocles should desist from his project.

Rollin, the historian, says of this decree of the Athenians: "I do not know whether all history can afford us a fact more worthy of admiration. It is not a company of philosophers (to whom it costs nothing to establish fine maxims of morality) who determine on this occasion, that the consideration of profit and advantage ought never to prevail in preference to what is honest and just. It is an *entire people*, who are highly interested in the proposal made to them, who are convinced that it is of the greatest importance to the welfare of the state, and who, nevertheless, reject it with unanimous consent, and without a moment's hesitation, and that for this only reason, *that it is contrary to justice.*"

THE PATRIOTS OF CALAIS.

Edward III., king of England, had besieged the town of Calais for upwards of a year, with a great loss of troops, so that he had become greatly incensed against the citizens. When they could no longer exist for want of food, they intimated their wish to yield the place into his hands. He gave them to understand that he would not receive their surrender, unless they yielded implicitly to his mercy, without any capitulation either for their lives or property. When this severity was objected to even by his own commanders, Edward would agree to show no further favour than to the following extent:—He demanded that six of the chief burgesses of the town should come before him bareheaded, barefooted, and in their shirts, having halters *around their* necks, bearing the keys of the town and castle

of Calais, which were to be humbly surrendered to him. These six men were to submit to the king's pleasure, how severe soever that might be, without reservation even of life; and in consideration of their doing so, the stern conqueror reluctantly promised that the rest of the citizens of Calais should have mercy.

These conditions were sent to the town, and read before the assembled citizens. The tidings were followed by a general lamentation, which, the difficulty of finding men willing to take upon themselves this strange submission considered, was not to be wondered at. After some deliberation, a burgess, the most substantial in the city, addressed the assembly. His name, Eustace de Saint Pierre, ought never to be forgotten while disinterested patriotism is held valuable among mankind. "He that shall contribute to save this fair town from sack and spoil," said this gallant man, "though at the price of his own blood, shall doubtless deserve well of God and of his country. I will be one who will offer my head to the king of England, as a ransom for the town of Calais." The greater part of the assembly were moved by this speech to tears and exclamations of gratitude. Five other burgesses caught emulation from the noble devotion of Eustace de Saint Pierre, and offered to partake with him the honourable peril which he had incurred. They quickly put themselves into the humiliating attire required by Edward, but which, assumed in such a cause, was more honourable than the robes of the Garter, which that king had lately instituted. In their shirts, barefooted, and with the halters around their necks, they were conducted before Edward, to whom they submitted themselves for disposal, as the stipulated ransom for the pardon of their fellow-citizens. The king, looking on them with indignation, upbraided them with the losses he had sustained through their obstinacy, and commanded them to be presently beheaded. Sir Walter Manny, and the bravest English nobles and warriors, interfered to prevent the execution, and even the Prince of Wales interceded for their lives in vain.

The Queen Philippa was the last resource of these *unfortunate men*. She had recently joined her husband's

camp, in circumstances equally flattering to Edward as a monarch, and interesting to him as a husband. It was during her regency in England that the great victory of Neville's Cross had been obtained; and it was under her auspices that David II. of Scotland was made prisoner. The queen was also at this time with child, and thus in every respect entitled to the highest regard of her royal husband. When she saw that Edward would be moved with no less entreaty than her own, she rose hastily from her seat, and kneeled before the king, saying, with many tears, "Ah! my lord and husband, have I not a right to ask a boon of you, having come over the sea, through so many dangers, that I might wait upon you? Therefore, let me now pray you, in honour of our blessed Redeemer, and for love of me, that you would take pity upon these six prisoners!"

Edward looked doubtfully upon the queen, and seemed to hesitate for a space, but said at length, "Ah, madam, I could well wish you had been elsewhere this day; yet how can I deny any boon which you ask of me? Take these men, and dispose of them as you will."

The gracious queen, rejoiced at having prevailed in her suit, and having changed the dishonourable attire of the burgesses for new clothing, gave each of them six nobles, for immediate use, and caused them to be safely conveyed through the English host, and set at liberty.

RELIGION.

MEN are industrious, that they may get food, clothes, house-shelter, and other comforts. They eat and drink moderately, if they wish to preserve health and an agreeable state of body. They are courteous, modest, kind, and inoffensive, if they wish to be well thought of by their fellow-creatures. And they are strictly just in their dealings, and in the discharge of their duties, if they wish to think *well of themselves*, and to avoid the punishments usually

inflicted on wicked persons. All these qualities are only of use in making us pass happily through life. But man finds that he is connected with something besides what he sees and experiences in this life. He asks how himself and all the world were created. He inquires if the mind which thinks and feels is to perish like the frail body. To these inquiries answers have been given in the BIBLE; where we learn that God created heaven and earth, and all that they contain; and that the soul, after death, is to survive in another state. Man thus finds himself in a new and important light: he is not only a creature seeking for present happiness, but is passing onwards to a spiritual state of existence, in which his happiness or misery will be infinitely greater than it is at present, and to which there will be no end. We learn in the Bible that no efforts of our own enabled us to attain to happiness in the future state, but that God, in his great kindness and mercy towards us, his sinful creatures, has arranged a plan for our salvation through the mediation of his Divine Son, Jesus Christ, our Lord, leaving it in our own power, while in this world, to take advantage of that plan if we will. Those who wisely take advantage of the free offers held forth in the Gospel, are assured of eternal joy in communion with God, while those who fail to do so are as surely threatened with eternal reprobation and punishment.

To read and reflect upon these things—to endeavour by the grace of God to run that course which alone can lead us to eternal happiness—and to seek by all proper means to make others do so likewise—are the highest and most solemn of all duties. Men have formed different opinions respecting the doctrines contained in the Scriptures, and respecting the best means of carrying on the public worship of God; and such differences are apt to lead them into strife. The Bible itself calls upon us to be on our guard against such variances, and not to be angry with our fellow-creatures because they do not think precisely as we do.

Besides perusing the Word of God, we should, as opportunities offer, study his works in the visible creation around us. We there see, in a most affecting light, the immensity *of his power* and goodness. Who but He could have

formed the vast expanse of heaven, filled as it is with worlds, all probably covered as ours is with creatures enjoying his bounty? Who but he is able to sustain all these worlds in their proper places? Who but God causes the sun to shine over us, or the food to grow by which we are maintained? Who but he could have so arranged all organised beings, that they can live, move, and enjoy themselves, each in its appointed way? In contemplating these things, we ought to feel disposed to adore a being so perfect and so beneficent, and to yield him that obedience which, in his word, he has called on us to render to him.

THE MORAL LAW.

The books of the Old and New Testaments furnish us with the most perfect system of moral duty ever promulgated. The sum of the earliest delivered moral law is comprehended in the Ten Commandments, which are as follow:—

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is,

and rested the seventh day: wherefore the LORD blessed the Sabbath-day, and hallowed it.

Honour thy father and thy mother, that thy days may be long upon the land which the LORD thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Such was the sum of the moral law, until Christ added to it a number of most excellent rules and admonitions, which are found scattered throughout the history of his ministrations in the four gospels. The chief moral which he inculcated was, "Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets." The whole of his sayings breathe a similar spirit of benevolence and gentleness. He preached, for the first time, the doctrine of "peace and good-will towards men;" that is, universal love and peace among all mankind. "Ye have heard," said he, "that thou shalt love thy neighbour as thyself; but I say unto you, Love thine enemies: bless them that curse you: do good unto them that hate you: pray for them which hurt you and persecute you." Again, he said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven: blessed are they that mourn, for they shall be comforted: blessed are the meek, for they shall inherit the earth: blessed are they which hunger and thirst after righteousness, for they shall be filled: blessed are the merciful, for they shall obtain mercy: blessed are the pure in heart, for they shall see God: blessed are the peace-makers, for they shall be *called the* children of God: blessed are they which suffer

persecution for righteousness' sake, for theirs is the kingdom of heaven." In this manner, he taught the great necessity for being humble and lowly in spirit as the basis of all virtue and social happiness.

He likewise inculcated, at different times, the necessity of avoiding every thing like ostentation in doing good actions. He tells us not to give our alms before men, but to bestow them in secret; not to pray ostentatiously in public, but in a private place. No one, until he appeared, ever pointed out that there was no difference between actual transgression and the wish to transgress. He tells us that sins of the heart are equally punishable with the commission of an offence. He likewise taught that men "cannot serve two masters," that is, do evil actions, however apparently trivial, and at the same time be good men. To break "the least of the commandments" is to be reckoned equivalent to breaking the whole; and it is further said, it is impossible that our oblations to God can be accepted of, so long as we live at enmity with a brother, that is, having a quarrel with any one—"Leave thine offering before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly whilst you are in the way with him."

He further says that we are to avoid hypocrisy, and not to impute faults to our neighbours, before we have put away the same or other faults from ourselves. "Hypocrite, first cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brother's eye. Judge not, that ye be not judged." Continuing to admonish us of the danger of hypocrisy, he says that we shall know men by their fruits, that is, we shall know them by their actions, not their words. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit: therefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth my Father's will that is in heaven." We are likewise told that there must be no limit to our forgiveness of injuries. Being asked if we should forgive an *injury for* seven times, he said to those about him, "I

say not unto thee, until seven times, but until seventy times seven."

Three things, we are told by St Paul, are essential—Faith, Hope, and Charity, but that the greatest of these is Charity, or a disposition to love or think well of our neighbours, whatever may be their actions. It is also variously inculcated that Charity is the first of the Christian virtues. Personifying it, it is said, "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, endureth all things."

NINETEENTH PSALM.

PART I.

PRAISE OF GOD AND HIS WORKS.

The heavens declare thy glory, Lord,
  Which that alone can fill;
The firmament and stars express
  Their great Creator's skill.

The dawn of each returning day
  Fresh beams of knowledge brings;
And from the dark returns of night
  Divine instruction springs.

Their powerful language to no realm
  Or region is confined;
'Tis nature's voice, and understood
  Alike by all mankind.

Their doctrine does its sacred sense
  Through earth's extent display;
Whose bright contents the circling sun
  Does round the world convey.

No bridegroom on his nuptial day
Has such a cheerful face;
No giant does like him rejoice
To run his glorious race.

From east to west, from west to east,
His restless course he goes;
And through his progress cheerful light
And vital warmth bestows.

Part II.

EXCELLENCE OF DIVINE INSTRUCTION.

God's perfect law converts the soul,
Reclaims from false desires;
With sacred wisdom his wise word
The ignorant inspires.

The statutes of the Lord are just,
And bring sincere delight;
His pure commands in search of truth,
Assist the feeblest sight.

His perfect worship here is fix'd,
On sure foundations laid;
His equal laws are in the scales
Of truth and justice weigh'd.

Of more esteem than golden mines,
Or gold refined with skill;
More sweet than honey, or the drops
That from the comb distil.

My trusty counsellors they are,
And friendly warnings give;
Divine rewards attend on those
Who by thy precepts live.

But what frail man observes how oft
He does from virtue fall?
Oh cleanse me from my secret faults,
Thou God that know'st them all!

Let no presumptuous sin, oh Lord,
Dominion have o'er me;
That by thy grace preserved, I may
The great transgression flee.

So shall my prayer and praises be
With thy acceptance blest;
And I secure on thy defence
My strength and saviour rest.

ECCLESIASTES, xii. 13.

Let us hear the conclusion of the whole matter; FEAR GOD, AND KEEP HIS COMMANDMENTS; FOR THIS IS THE WHOLE DUTY OF MAN.

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